

THE  
FAITHFULL PASTOR  
HIS SAD  
LAMENTATION

Over, heart-renting challenge and dreadfull thunders against,  
Sharp reproof of, and seasonable warning to his

APOSTAT-FLOCK.

In a letter written by a French Minister to those over whom the Holy  
Ghost had made him an overseer upon their wofull defection,  
renouncing the faith, and joyning in Idolatrous worship.

Now carefully translated.

Together with

A word to Mourners in Zion who by Grace have kept the faith,  
to sleepers under the storm, and to the almost Christian.

---

*It is a fearfull thing to fall into the hands of the Living God. Heb. 10: V. 31.  
If any man draw back my Soule shall have no pleasure in him. Ver. 38.*

---

*Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10: V. 12.  
Will ye also go away? John 6: v. 67. To him that overcometh will  
I grant to sit with me in my thron. Rev. 3: V. 21.*



Printed in the Year. 1687.





THE FAITHFULL PASTOR

HIS

LAMENTATION,

And warning to his

APOSTAT-FLOCK.



Suppose you will be surprised . after the reading of the first lines of this Letter, not to find therein ; a preamble stuffed with those consolations you conceive you stand in need of in the sad condition you feell your Consciences reduced into. I confesse, I could wish I were able to accommodate , on this occasion , my duty to your desires , and to speak to you at present of the things that concern your peace after the same manner that I have so

often formerly spoken. But there is a Change happned in your Condition which obligeth me to speak to you in other Language. I have consulted for your sake the holy Oracles of the Prophets and Apostles, which (as<sup>\*</sup> Basil speaketh ) *are a perfect Treasure of remedies for all the diseases of the Soul ; the vertues wherof allex the greatest pains ; and cure the deepest wounds.* But I cannot express with what sorrow of mind I have observed that there is not one of these remedies fit for you ; and if there be any that may be usefull to you , they are such as are bitter , strong and violent , they rip up and consume before they give ease.

In what ever condition I consider the heart of Man , I find for it Comforts in the Gospell. I find therein wherewith to rejoyce the faithfull in those calamities which seperate him from that which he loves most tenderly ; in the hardships of benishment , in the miseries of poverty , and in the horror of Darksome prisons , I find therein Consolations and remedies against death it self , which Disarmes it of its terrours , in what soever shape it be represented , even tho , besides its naturall Dreadfullness , it were armed with all the instruments of cruelty. But to go farther , I therein find remedies for the wounds of conscience , and a saving Balm that easily closeth up the wounds of a broken heart. But this Balm and the remedies are for a certain sort of sinners , whose sins are not the effects of a settled liberation ; who are loaded and wearied ; who not contented to groan under the burden , use sincere endeavours to be discharged of it ; who so torment and punish themselves with sorrow for their sins , that they show all the signes of an ardent desire to amend them. In a word they flame with a holy impatience to be delivred out of the dreadfull state of enmity against God what ever it cost them.

A 2

But

\* Basil. enarr. in Psal. 1.

## THE FAITHFULL PASTORS

4 But notwithstanding all the diligence I have used in searching for Consolation for a people that have broke their covenant with Jesus Christ, and have preferred by solemn Acts, subscriptions and Oaths the profession of a lye to the Truth, the service of the creature, and of idols to the service of the Living God; who continue in their sin without any sign of repentance; as if they intended by time and custome to render it more familiar and easy to their conscience I say notwithstanding all my search for comfort to such a people in the word of God, I finde none.

It is true, the Scriptures speak of sins of this nature: but every where it is with Sharp challenges, terrible threatnings and thundering declarations of the wrath of God against such sinners. It is not Moses and the Prophets alone that speak in this manner, Jesus Christ and the Apostles do the same: the whole Gospell is full of lively expressions of the wrath of God against those that persevere not in the truth. (a) If any man be ashamed of me and deny me before men, him will I deny before my Father and before his holy Angels. He threatens in another place (b) to spue the Luke-warme out of his mouth: and the Holy Ghost ranks the fearfull among the most Detestable of all men, (c) whose part shall be in the Lake that burneth with fire and brimstone. The Apostles speak with great vehemency against Revolters, (d) The last condition of these men (say they) shall be worse than the first. I tremble when I read that which the Apostle in the Ep. to the Hebrews denounces against those (e) who sin wilfully, after that they have received the knowledge of the truth; whom he accuseth of crucifying the Lord afresh, of renewing of his reproaches, and of trampling under foot the son of God; to have counted the blood of the Covenant wherewith they were sanctified, an unholy thing, and to have done despite unto the Spirit of Grace.

Tho I dar not be so severe as to affirme that this Doctrine doth precisely concern you. Yet whatever I desire or hope in this matter, there is resemblance enough between you and those the Holy Ghost speaks of in the foregoing passages, to make me fear your condition, and to endeavour to draw you, if I can, from so dangerous a precipice, so neerly bordering on death. What shal I do that I may not labour in vain; I have to do with the diseased that have an aversion to painfull remedies, yet I have no other to give them. I do not find that God hath charged me in his word to flatter the Rebellious, or that he makes me a Dispenser of his consolations to those who abandon him. Shall I therefore be silent because I have nothing to say that is smooth & pleasant, (f) or shall I slightly heal the cruell wound of the daughter of my people? Shall I forsake as Jonas a Commission to denounce the judgments of God to a sinfull multitude, or shall I wait with Jeremie, (g) till God constrain me to speak (h) shall I cry aloud? Shall I lift up my voyce as a trumpet to declare to Israel his sin, and to the house of Jacob his iniquity? Or shall I act the Counter part? Shall I forsake the flock which Christ has given me the Care of, because they have forsaken him? When I see the Sheep which he hath redeemed, to wander and go astray From the Shepherd and Bishop of their Souls, shall not I run after them, and whatever the danger be,

bring

(a) *Matt. 10. Marc. 8. Luke 9.* (b) *Apoc. 3.* (c) *Apoc. 21.* (d) *2 Pet. 2 Heb. 10.*  
 (e) *Ibid. 6. & 10.* (f) *Jer. 6.* (g) *Jer. 20.* (h) *Esa. 58.*

## LAMENTATION & WARNING.

bring them back to the fold? Dare I not open my mouth to engage this people to acknowledge their sin, because frightened and Luke-warm as they are, they durst not open theirs to confesse the name of their God?

No, I cannot resist the secret orders of God, who makes me sensible that I must give an account of your souls, if I neglect the means of your conversion; whose will it is, at least that I forewarn you of the evils that threaten you, and his wrath against you, that I may not be guilty of contributing to your ruine by my silence. I will not here follow the maximes of false Prophets, who say peace when there is no peace; I speak to awake your souls out of a mortall sleep and to alarme you into such a sorrow and remorie as may lead you to repentance; not to palliate your sins or to sooth your dangerous security. It is with regrate, that, after having carried so long among you the Pastorall Staff, I should now be forced to use the more severe Rod of Discipline. It grieves me that the same mouth and pen that has Laboured so many years to explaine to you the Mysteries of the Covenant of God, and to apply to you the Consolations of his grace, must now brand you with reproaches. But do it I must, you have occasioned it, your disease being too great for any milder remedy.

I will then speak to you, O servants of God, formerly faithfull, but now revolted Criminalls: I wil speak in the bitterness of my soul, O Stragling sheep, and almost lost. Being straitly bound and enforced by the bond of Charity, and by the voice of the call of God, which I feel resounding in the secret recesses of my heart, as from God, and as in the presence of God, I will speak as a Minister of Truth, I will not aggravate your Crime to overwhelm you, I wish to God it were less, that at least, preventing my reproaches by repentance, you might make me asham'd for having passed the bounds of my discourse by my Hyperboles, and by unreasonably upbraiding you; But I fear all I have to say will fall much short of what you have done, and that your sin has gone to a degree that my words cannot reach.

Do not tell me now before hand that I go to accuse you in a safe harbour of rest and ease, wherein I cannot judge of the miseries of those who were to undergo as you, the fury of a Cruell Tempest; The Condition that I am in, gives me a right to speak with more freedom to you than to any other, The share that I have born in the afflictions of the Church has been great enough to authorize me to upbraid the Cowardize of those who yeelded before the fight, and who were affrayed of the ennemy at the first threatning of his approach; I am yet blackned with the thunder that struck me, stounded with the stroak that overthrew me, still dropping with the Shipwrack that striped me, and languishing with the wound that pierced my heart. It pleased God, who doth all things wisely, that you should have always before you continued and publick proofs of my grief, that you may be the less offended with the disgrace I brand you with; and that I may have a right to address it to you with greater force.

It is true, I have received mercies from God, which should make me forget my passed afflictions. There is no affliction so bitter which ought not to yeeld to the sweetnes of his Comforts. I speak by experience, his hand has been so

good to me that I ought to publish at all times the wonders of his goodness. The rest that he has restored to me, is so far from making me silent, and from hindring me from making you ashamed of your weakness, that it gives me a new ground to accuse you. My happyness and my sufferings do equally condemn you. What I have suffered for the sake of Christ and for yours, doth furnish you with an example of what you ought to do on the same account. The goodness of God to me may be an example to you of what you ought to have hoped, if you had been faithfull. He had more than one blessing to give to his children: his bounty was not exhausted by what he had done for others: there still remained in his treasure grace and Comfort for you as well as others. Look then on what side of me you please, either as persecuted by men, or as abounding in the riches of Gods favours to me, on all sides you will find wherewith to support the justice of my reproaches. One side upbraids you for not having the courage to bear a temptation that an infirme man, as your selves, has sustained; the other accuses you of want of faith in the promises of God, who is able to give you a hundred fold for what ye might looke for his Glory. The one shewed you that it was not impossible to resist in a matter of salvation the alarme of an affrighted body, and the afflictions of frail nature, seeing another has overcome them; the other shews your sin in distrusting the riches of the mercies of God, and the secret springs of his providence, seeing one of your brethren has experienced them.

But after all, I dare say without ingratitude to God, that the sad condition you are in, renders me unsensible of all the advantages it has pleased God to confer on me. I cannot tast the sweetness of ease when I thinke on those things that should pierce your souls. I do not thinke I have escaped the persecution, when I am not accompanied with any of those to whom I have so long preached the Gospel; I do not thinke I am saved from the storm, when I see not one of my flock with whom I might share in the happiness of a deliverance. I may justly say that which a holy Bishop of the first ages said to those that had revolted as you have done. *\* I take no delight in my own health, my strength which yet remaines entire, sufficeth not to alleay my grief: for a faithfull Minister is more pierced with the wounds of his flock then with his own. The affection I have for your salvation works in me the same thing that the temptation has done in you, and when I consider the persecution wherein you have fallen, compassion has reduced me to the same state as if I had fallen myself.* Receive then what I have to say to you, either as from a Minister, whose faithfull services have acquired to him the freedom of speaking what he thinks; or as from one, whose tryalls are not unknown to you; or lastly, as from a friend whose compassion has in some manner involved him in your sufferings. Be not surprisid if you find some smartness in my Discourse, as if it were not agreeable to the tenderness I profess; True Charity is never fawning, tho it comply for the benefit of others as there is occasion. It allwayes intends well, but changes its style according to different conjunctures. It comforts at one time it censures, and threatens at other times.

What account then can you give me of your apostasie, o people, whom I dare

not



## LAMENTATION & WARNING.

7

not call the people of God, since you have been ashamed of his name? What injury has God done you? wherein has he offended you that you have so easily revolted from his service? What have you found in him to deserve the indignity you have done him? Have you observed any imperfection in his being, or any lye in his Doctrine? In a word, what have you found in his Covenant worthy of your Disdain? Or what have you found in the new Religion you have embraced, preferable to the Religion of Jesus Christ and his Apostles? If you have well comprehended the infinite difference there is between Idols and the living of God, how could you have revolted from him, to throw your selves into the party of Idol-worshippers?

But perhaps you have not made so great an improvement in the Gospell of Christ as to understand all the depth of its mysteries, but tho for the time you have been instructed, you might have attained to perfection, yet you continue in the state of Infancy: Never the less, you have at least Learned the first principles of Christ; and that is enough to render you inexcusable, and stop your mouth in the presence of God when he shall reveal the secrets of our hearts and bring to light the hidden things of darkness: You knew enough then when you sinned, as to foresee the greatness of your fall.

You have Learned that God will be worshipped in Spirit and in truth; that he gives not his Glory to another; that he will not hold the guilty innocent; that Idolatry is an open declaration of warr against him; and that in the Scripture-phraze, its idolatry to hate God: as also, that to honour images with veneration, and to fall down before them, is to hate him. What is it then that hath engaged you in an interest, so contrary to his holy Will, as to embrace a profane, superstitious, and idolatrous worship, where the Creature is set up in ye place of God, where human traditions make void the Commandments of God; where it is not God who doth reign over the heart, but man that tyrannizeth over the Conscience.

You have learned that God is great, holy, powerfull, and glorious; Cloathed with light and Majesty, why then have you entred into a communion where he is other wayes represented to you? Where they adore a God of their own making, whom they carry, and shut up in a Box whom they break in pieces and eat? Have you so learned Christ in the Gospell, is this the truth according to Godliness, which he has revealed? You have promised to worship God, which you cannot do, till the seed grow up which you have sown in your fields, a God which cannot be without the Priest, and whom the Priest cannot make untill the Baker has prepared the matter for him; a God that owes his Divinity to the intention and word of a man, who cannot be God untill it please the Priest to make him so, as Tertullian said of the Heathen Gods, whom they consecrated by Humane authority: Lastly, a God that can preserve his Divinity no longer than the consecrated matter lasteth.

Speak your Conscience; Have you thus Learned Christ? Has this Mystery any thing in common with the mystery of Godliness? Has the Doctrine of the Gospell taught you that you are redeemed by a Saviour which the Priest can make  
and



## THE FAITHFULL PASTORS

and unmake at his pleasure? How oft have you heard with indignation the words of the Israelites who cryed out in honor of the golden Calf, Behold thy God who brought thee out of the Land of Egypt? And therefore how oft have you condemned your sin before you committed it? There is no difference between you and the blinded Israelites, You have promised to take for your Saviour the Bread which the Priest pretends to transubstantiate, And tho you cry not, Behold thy God, as often as you see it in the streets or in the Churches, the worship at least that you have promised to give it, is what belongs only to the true Saviour; all the steps you are obliged to make, all the acts of your publick profession, cry louder then the Israelites, that you acknowledge this new made God for him who saved you out of the Spiritual Egypt.

You have learnt in the Gospell the nature and excellency of the Sacrifice of Christ, (a) who by one only oblation has perfected for ever those that are sanctified, the infinite price whereof (b) has purchased for you an eternal Redemption.

You have learned that God suffers not any Rivall of his Glory, nor our favour any in the work of our salvation; How then could you swear to make saints & Angels Sharers of your Religion? I know not how you understand it, but I am sure, if you invoke the Creatures you must necessarily acknowledg them either for Gods of an inferior Order, to whom you have promised to give a proportionable adoration; or for Intercessors, by whom you hope to attaine of God the success of your prayers. Choose which of them you please, the Crime of invoking them is the same: For either you have promised to have more Gods then one, which is to rob the true God of that service you ow him, which is to adore no other but him alone; or you give to Christ Companions of Mediation, and of his priestly Office, whereof Intercession is an essentiall part, which is to rob Christ of his saving Offices that are incommunicable. The frivolous distinctions of the Church of Rome are only good to ignorant and wavering men. But God is not put off with such miserable Shifts, which may as well justify the most abominable worship of the Pagans, as the idolatries of the Religion you have imbraced. God in whose sight the most secret things are naked and open, will not own a Religion to be true because its Idolatry is masqued with some frivolous distinctions: and these absurd excuses are not a shield strong enough to bear of his vengeance and Curse from those who put any part of their trust and confidence in Creatures.

Have not you yet learned in the word of God the aversion he has to Images and Idols? How then could you promise to serve those that are adored in Popish Churches; Could you beleive they are not Idols because the Doctors of that Church affect rather to call them Images, as if the Changing the name of things were to Change their natures? Or thinke you that the hommage payed them in that impure Religion, is not to adore them, because its Guides who are ashamed of their own worship, dare not confesse that they give them true adoration; But can they deny that they salute them, serve them, and fall down before them? Is not this precisely the honor God has forbidden to be given to them, Exod. 20. [Thou shalt not fall down before them to serve them?]

But

(a) Hebr. 10.

(b) Heb. 9.

## LAMENTATION & WARNING.

9

But that I may not offer a Catalogue of all those things that are contrary to Salvation, and which you have promised to comply with, I will say nothing of Purgatory invented to the disparagement of the merits of Christ, and to throw mens consciences into Slavery by its terrors; nor of Indulgences, by the trade whereof they have set sin to sale, and rated the inestimable Grace of remission of sins: Neither will I speak of Confession, which, by the maxims, Doctrines and Canons of the Roman Church, that have poisoned the Lawfull use of it, must pass only for a yoke, whose weight overwhelms poor souls, and is now made one of the strongest supports of the Antichristian Empire: nor of that immense authority which the Pope usurps over the inheritance of the Lord, who gives himself the proud title of Christs Vicar, and of God on earth; nor of a hundred other things contrary to the fundamentall truths of the Gospell, and inconsistent with the hope of Salvation. I will only ask of you how you could submit yourselves to so many superstitious, mean, childish and ridiculous observances, whereof the Roman Piety is compounded, after so many years profession of a grave, reverend serious and holy worship? How could your mouth (dedicated to God, and so often sanctified by the invocation of his name and by the singing of his praises) pronounce those words that engaged you to so many errors that corrupt your reasonable service; Your mouth, so often sanctified by the frequent use of the Sacraments of our Lord, in a strict conformity to the first institution, how could it swear to those corrupt and blind mysteries, supported by monkish fables and pretended traditions? How could your brow, marked with the seal of God, suffer that Glorious Character to be defaced, to take on it the shamefull mark of disguised Paganisme? How could you put off the Livrey of Jesus Christ, to take the raggs of Slavery to which polluted Babylon has reduced your Consciences? And how could your heart comply with the mortall design of sacrificing your souls to the Devil, by Sacrilegious subscriptions? Were not your eyes covered with darkness when they guided your pen in that unhappy deed? Did not your hands refuse to obey when they were employed to subscribe the sentence of your eternall condemnation? Could you endure to be an ornament, to garnish the Triumph of Idols? to follow the pompe of their processions, that you might renounce God with more solemnity, and publish your shame with a witness.

Among all these things I confesse you have done one thing rightly, That you have promised and subscribed that you will no more partake of the cup of the Lord, and that you have contented your selves with half of his Sacrament. In this, its true, you have done your selves justice, and have rightly judged that you were not worthy to drink of the Cup of his blood that was (\*) shed for you, seeing you had not the courage to shed yours for him. But why do I speak of shedding yours for him, you were not so much as exposed to the danger. You foresaw at a great distance this extremity, A shadow of danger frightened you, and you durst not give the least refusal that might preserve you from the shamefull revolt to which they commanded you.

But if the sin of this revolt be great in it self, I find it yet greater when I consider

B

it in

(\*) As you supposed; but how, and how far indeed see pag. 13. marg.

## THE FAITHFULL PASTORS

it in its circumstances. It is not the crime of a few particular men, whose weakness might have given scandal to others; it is the Crime of a whole multitude, who have conspired against their own salvation. You have made that appear which was never seen in any of the persecutions of former ages, a whole Church haled away, and not one man resisted this Lamentable stream. It is true, persecutions have made a sad havock of the Church at all times; for all Christians were not Martyrs or Confessors. The age of the Apostles that flourished with many great examples of Constancy, had its Apostats: But never was there a persecution seen to triumph over a whole Church. Smyrna saw a rash Quintus yielding to the fear of torments to which he unnecessarily exposed himself: but it saw also a great number of Christians suffer with great constancy after the example of Polycarpe. Some faint hearted Christians were seen at Lyons, who losing courage themselves, cooled the ardor and Zeal of many others; but at the same time the Church there was edified by the martyrdom of a great many others. (b) The Church of Alexandria in the Reign of Decius, after the publication of his Edict against the Christians, saw a great many of her members revolt: but shee saw also many others more renowned who prevented their enemies by freely offering themselves to death before they were attacked; Some indeed fell throw the fear of losing their Offices: Some were forced by their parents and friends to offer Incense, others protested they were never Christians; Some resisted to Chains but lost their courage in prisons; and others having surmounted the first torments were frighted at the sight of the instruments of a new punishment. But a multitude of others suffered with great Courage their violences, torments, prisons and death it self; Many more saved themselves by flight, and not daring to expose themselves to their persecutors were secured from Apostasie by a prudent retreat: At Carthage there was a great number of Christians who abandon'd Christ to save themselves, but at the same time there were a great many generous Martyrs who sealed the truth of the Gospell with their own blood. There were many resolute Confessors, whom nether promises nor threats could hinder from a constant perseverance in the Christian profession. (c) Some there, with the Minister, made a prudent retreat, whose resolution to renounce their goods and Country was to them a Kind of Confession; The same thing happned in the reign of Diocletian: the Constancy of many was shaken by threats and torments, but thousands are recorded to have suffered martyrdom under this Cruel Prince, and the number of them that persevered must needs be great, seeing for ten years together their Persecutors found too many to exercise their cruelties upon: and after all this was over, the multitude of Christians that remained was so great, that it struck their enemies with amazement and fear.

Run over the History of your Fathers, you will find the same thing: Many, its true, were base and cowardly, but there were also many constant and faithfull witnesses who lost their ease, their goods and life it self for the Reformation that you

(a) *Ensch. Hist. Eccl. E. 4. c. 15. Ib. Lib. 5. c. 1.*

(b) *Epist. Dionys. Alexand. ad Flav. Antioch. apud Euf. Hist. lib. 6. c. 31.*

(c) *Ep. Luci. ad Celer. Item Cypr. Ep. 35.*

(d) *Cypr. de Laps.*

## LAMENTATION & WARNING.

11

you have abandoned. Shew to me in that age any one Town that did not produce some example of constancy, or any one Church that preserved none of her members in the persecution? But not to go further, search into the History of your own Town, and families: and ye will find there some examples that you ought to imitate: for the most part of you do still bear the name, and possess the goods of those that were then either Martyrs or Confessors; you are doubly guilty, to have forsaken the truth that of it self is so worthy to be preserved, and to have so ill kept the pledge which your fathers left you, when they had purchased it with their valour and blood.

But perhaps it is too great a trouble to you to consult former ages, search in your own age, and consider other Churches in your own Province, if there be an example of Apostacy like unto yours. The greatest part, its true, have fallen away, but there is not any place but some one or other has stood when the battel was sharp, and kept constant for some time, and suffered to the utmost extremity, before they were vanquish'd: The most part yeelded not till they came to subscribe the sentence of their death; They forced their enemies to exhaust their lasting torments, and Cruel politiques, before they could bear them down. You see every where the spoiling of their goods, and prisons, with other violences, and above all you see a great many penitents who have repared their forced fall by a couragions retreat, who fill forreigne Countries, and ædifie their brethren by a voluntary return to the truth, which they had by constraint forsaken.

Is it possible, that there is none but you that have given an example of a revolt without exception? What dismal conspiracy of a whole Church against the Lord, and against his Christ? At all times and in all places, during the most cruell persecutions, there have been some saints, some faithfull Christians, who have carried upon their Unshaken Root the Heavenly Commands, who having been fortified by the doctrine of the Gospell, were not affrayed, neither of Banishment, to which they were condemned, nor of the tortures that were prepared for them; neither of the losse of their goods, nor of the most frightfull punishments: Among you only there is found so little love to God, so little Zeal for his glory, that you have not shewn one instance of fidelity.

How will ye behave your selves in that day, when it shall please God to restore peace to his afflicted Church? To whom will you address for a reconciliation, seeing you have all revolted? Where is the Church among you, that may receive you into her before upon your repentance and submission? Seeing you have, as I may say, extinguished it by your infidelity, So far, that there is not one living member remaining: Whereas God has reserved some thousands of true Christians in the Kingdom where you are, how comes it to pass that you cannot make one of the number? Is there not one left that has not defiled himself with an idolatrous worship?

But I mistake, there has been some examples of Christian Courage among you, its true, but they were such as might load you with shame and Confusion; Five or six women and maids were more Zealous then you, who chose caves and deserts, rather than to submit to that sentence of death which you sealed to your



## THE FAITHFULL PASTORS

own destruction. (\*) A holy Bishop of old Boasted that his Church produced women couragious enough to partake with men in the Victory and Crown of Martyrs; but with you all the Glory was on their side; That weak sex surmounted the temptations that men were affraid of. We have seen women triumph over the vanquished men, who resisted the evil example of their brothers, fathers and husbands, and raised themselves on the ruines of the stronger sex: who by their constancy reproached the others weakness and cowardize, ready to cry out with a famous Martyr of the first ages, *Farewell my life, farewell my goods: (b) I love rather to loose all these then be guilty of blasphemy, and impiety against God my creator by one single word.*

Go on holy and generous women, and if there be any whose constancy, time, and the example of their relations, has not shaken, perfect ye that which you have begun; persevere to the end, and your labour shall not be in vain in the Lord; The Crown of life is prepared for you, he is faithfull who has promised. Love, and know no more after the flesh, Know no Father but God, no Husband but Christ; Keep for him your souls which he has redeemed, And Crown with a Christian death your noble beginnings. Call to mind what a holy woman, ready to die for Christ, said to those of her Sex that ran out to gaze on her as a Spectacle, (c) *Do not alleadge (said she) to me the frailty of our sex, thereby to shun the trouble that accompanies the profession of Piety; We are made of the same matter men are of, and created after the image of God as well as they; He did not only take of the flesh of man to make the Woman; But he has made us bone of his bone, and therefore according to the design of God, we ought to have as much patience, courage, and Constancy as they.* Thus when Christ was taken by the Jews, the most part of them abandoned him in the Garden, others denyed him at the High priests house, but the women were not affraid of his Cross, and were ready to accompany him with the homage of their faith and love even to the grave; Preserve the Glory of your sex, and relent not when there remains but one assault more to obtaine a compleat Victory.

But as for you Husbands, less couragions then your wives; Fathers and Mothers more fearfull and luke warme then your Daughters: was it not enough to commit so great a sin, without making it greater by revolting considerately and advisedly. Should you have submitted your salvation to the arbitration of men? Did you use art and cunning that you might with more advantage betray the cause of God? and Must you agree on terms to destroy your selves. Some of you would not sin alone, but chose rather than to want company; to draw in others by your wicked Counsels. But there was not one found among you, who to restrain others from this shamefull action, had the Courage to speak with Joshua to those that were going to betray the truth of God. (d) *Choose you this day the God that you will serve, but as for me and my house, we will serve the Lord.* So far, alas, were you from speaking thus, that you encouraged one another to the mutuall ruine of your souls; and to your bad example added your unmercifull exhortations; When you saw any one whom the importance of the Change kept unresol-

ved,

(a) *Id. Ibid.*

(b) *Basil. Serm.*

(c) *Basil. 16.*

(d) *Jos. 24. 15.*



## LAMENTATION & WARNING.

13

ved, you determined him by your perverse Counsels, and adopted the words which under the Law deserved death without mercy. <sup>(a)</sup> *Come let us serve other Gods.* Thus by an unparalleled conspiracy, you quickly turn'd the Vineyard of the Lord into a desert; and made slaves of Superstition a multitude of people whom Christ had set free. <sup>(b)</sup>

What was then the reason that induced you to this deplorable Apostasy? Were you ignorant that God marked all your Steps, and would one day bring you to an account? Were you ignorant that he sent you this severest warning, that he might prove you, and know the power of those bonds that engaged you to the profession of his service? Were you ignorant, of the indignity done to his Majesty in Choosing other Gods before his face? Or lastly, were you ignorant of the threatnings he has pronounced against those who are ashamed of his Covenant, and prefer in his sight the Worship of a Lye to that of the Truth. You might in some sort be excused <sup>(c)</sup> *if you were blind*, as Christ said to the Jews of his time, but you are instructed and enlightned, and therefore <sup>(d)</sup> *your sin remains* in its full power and guilt. For you have not so soon forgot your Conductors, nor their instructions so frequently repeated, after which you went home contented, perswaded and convinced of the truths they taught you, triumphing over the Disorder you oft observed the enemies of your faith were put unto. How comes it now to pass that you have abandoned, all on the sudden and cast off the profession of so strong and so evident truths. Have you observed that your teachers concealed to you any part of the Counsell of God? Have you perceived that they wrapt up themselves in Mysteries to Disguise the truth? Can you convince them that they have falsified the word of God? Your Consciences bear witness against you in their behalf, and tell you, notwithstanding the silence you impose on them, that you have done violence to their dictates; and that to suppress them, you have abused your light and judgement.

But after all, you were willing to perish, and it had been taken for an injury to have saved you; but did not the interest of your families touch your hearts; tho you had lost your own? Had you no pity on your Infants born, and to be born, whom you your selves, to say so, sacrificed to impiety? It is not long since I saw you overcharged with grief when you thought of looking them at the seventh year of their age. You were alarmed and trembled when you saw that inhumane design executed on some of your children and families; Your groans, &c. tears, with your sad and compassionate behaviour, did then manifest the grief you were possessed with; ah whence comes the change I now observe in you? Ye then feared they would force your children into the Roman Church, but now

B 3. 110000 you.

<sup>(a)</sup> *Deut. 13. 6.*

<sup>(b)</sup> *The preached Gospel, and all Church privileges are the fruit of Christs Death; and thus the unconverted enjoying these may be said to be [set free by Christ] from paganism, Idolatry, superstition: many thus bought 2 Pet. 2. v. 1. and redeemed by him, who are not redeemed from sin, wrath, judgement, whatsoever they themselves imagine, or others in charity may judge of them.*

<sup>(c)</sup> *J. 9. 13.* <sup>(d)</sup> *Ibid.*

# THE FAITHFULL PASTORS

you freely carry them there your selves. Some would have thought it a remnant of Comfort that others had done it for them, but you loved rather to sacrifice them of your own accord: This is a kind of worship like unto that of Moloch, where the parents themselves were obliged to throw their children into the burning arms of the Idol with their own hands, and not to give the least token of compassion at their innocent Cries: They have required of you something like this, and you have done it, having willingly destroyed and murdered your own children, you have sacrificed together with your selves those already born, & have made them loose the sanctity the Covenant conferred on them, as being born in the Church of Christ, You have robbed them of it before they came to age; wherein without you, they might have preserved it. But to say more, you have lost before hand those that are not yet born; You have bereaved them of the life of their soul, before they enjoyed that of the body, and have been their Parricides before you were their fathers.

What account will you then give of your proceedings, when he shall require of you these infants which he had given you? Dare you Confess that you have encouraged them by your example and Counsell to disown him before men; and that you carried them in your armes to lay them down at the feet of Idols, when because of their tender age, they could not follow you; or that you devoted them to Idolatry before they came into the world? What will you answer to the secret reproaches of those little babes who will accuse you of their misery? One day will they say, we might have been born children of the Covenant of God, in the profession of the truth; more happy than those that are born to Kingdoms and Empires; We might have been born into the hope of the Kingdom of Heaven, if our fathers had not envied us the honor of this happy birth; We have not willingly engaged our selves in a sinfull communion; If we had once tasted of the Truth, we would never have quitted it for a lye; if we had known the table of the Lord and the Heavenly bread, that is there Distributed, we would never have partaken of the table of Idols; Our Fathers have betrayed us; and our deplorable misery is the effect of their perfidiousness. What will you then answer to them; what Defence will you make to an accusation so well founded?

I do not believe that five or six months profession of Popery has so hardened you, as not to perceive the truth of these complaints; What excuse will you make? Perhaps, that some favour was shown you, and that they did not require of you an abjuration of those truths you alwayes beleived; as also that you managed the interest of your salvation so far as you were able, and that under hand you were dispensed with in those things your consciences did most stick at. But can you say this with any colour of truth? Did you so little examine the Formularies of Confession they made you read, or the Generall clauses of submission to the Church of Rome that you subscribed; as not to understand that they obliged you to approve all that the Church approves of, and to condemn all that she condemnes; and by consequence to embrace her errors, and to practice the worship authorized by her Councils; as also to renounce those truths you are convicted of, because her Councils have condemned them. How could you be caught

## LAMENTATION & WARNING.

16

in such palpable snares, when pretending to dissent with some things, the more easily to dangle you, they engaged you to the whole by a captious generality?

Moreover; where learn'd you the use of those ensnaring accommodations? Could you, without doing despite to God the Father and Protector of Truth, yeeld any thing to its prejudice, or compromise its rights under the good faith of its enemies. Truth suffers no sharing, it is indivisible, and where you consent to loose a part, you loose the whole. It has something in its nature so pure, that it is violated when associated with the smallest errors: The least mixture corrupts it; and a corrupted truth is no longer Truth. The Jealousie of God suffers no more a mixture of another Worship with his own, than to prefer another to it: For it is the propertie of true Religion to be inconsistent with any other: Therefore by thinking to save a part under the pretence of the generall terms of your engagements, you have abandoned the whole, and after having submitted to so many errors, you can no longer glory in the truth that remains: it is too much altered to bear ever afterward the honour of that name.

But suppose it were not thus, Did you hope they would let you enjoy the small remains of your old Religion, while you were now thorough Papists? They promised it, you will say, But could you beleive they would keep their word to you? Had not you experience enough of the perfidiousness of your pretended converters, to be assured you had nothing to hope for, from their promise? How often have they since the persecution began, openly violated all the Laws, Oaths, and agreements that might give you the least occasion of confidence in them? Are their new promises more solemn and sacred than the Edict of Nantes that you have seen revoked? Or then the Edict of the Revocation it self, in the last Article whereof, they promised a forbearance to the rest of the Protestants, on whom the very next day after they sent dragoons to quarter; if once perfidious, It suffices to be ever after suspected: You should have been on your guard against the promises of your seducers, whom so many fresh experiences had convinced you, to be uncapable of observing them.

But you will reply, that they have forced you to nothing since you subscribed. It may be so, yet this calm ought to be suspected, it is a trick of the Devil to lull you a sleep by an appearance of rest: A too great force had kept you awake, tho it would have made you comply with what they pleased, yet it might have rooted a deep and lasting resentment in the bottom of your hearts, and have made you detest in secret that which they had wrested from you by force: But however the Devil cannot long bely himself, nor suffer long in peace those he intends to destroy, tho at present a deceitfull peace be more advantageous to his designs. And what needs he more now, seeing he has obtain'd of you the abjuration of the truth, if it be not to secure you in this condition? He cannot drive you into another that is more mortall. His design is to accustome you to slavery, and to render that worship familiar to you, who at first so much abhorred it. He would manage your Conscience so that the alarms of it may daylie diminish, and the sentiment of your grief may by little and little abate. He knows well that the Custome of that Communion will in time afford you a reason.

son not to come out of it; He knows well enough that repentance is made more difficult by a long contracted habit of doing evil; and expects by this dangerous calm that many of you will arrive at the last period of life, before you think of recovering your selves by repentance.

Will you say, you were surprized, and the storm reached you before you could foresee it? Can you say so in Conscience? How oft did I advertise you of the danger that threatned you, both by word and writing? Did I not publicly and privately, together & apart, pursue you with Counsells and warnings? I have wearied you with importunities and frequent repeatings of the same things, which I inculcated in season and out of season, present and absent, every manner of way I thought capable of moving you. You received the same advices from a hundred other hands, and therefore you cannot say, without being convinced of the contrary, that you did not expect it.

But Consider further how God hath dealt with you in respect of others. You saw all the other Provinces of the Kingdom ransackt with violence before it approached you, & in your own Province, error had conquered all the Towns before it attached you. You saw therefore the storm arise at a distance. You saw it advance towards you by remarkable Steps, and break in on your neighbours, before it made the least havock among you: Was not this a timely advice for you to be on your guard, and to prepare you selves for the fight, or for a flight? to take up the armes of God whereby you might have resisted the evill day; or used those prudent precautions whereby you might have shunned that Apostasie into which you are fallen? Was not this as a voice from Heaven to you, to fly from the Storm, and to secure your selves from the Inundation wherein you saw your brethren involved?

It may be the time was short, and warning coming too late gave you not the leisure to take your measures. But why so much ceremony to do your duty? So many delays and precautions in stead of briske and couragious resolutions? This was the first step of perfidiousness; But with all you had weeks, months and years to prepare your selves, you had all occasions and conveniences desirable to have secured your safety; Nothing was wanting to be faithfull, but the courage of being so.

You will perhaps answer me, that you were prepared for it, and had taken good resolutions, but that you were forced, and that you were bereft of your judgment by the evils you suffered, and your patience worn out by your Torments. I wish to God it were true, and that your Crime had not all the marks of a voluntary defection: But what hurt received you? Did they sett up Gibbets and breaking wheels in every corner of your streets? Or saw you any tyed up that were resolved to persevere in their duty? Or if this be too much, were you dragged to prisons, or to dark and noisome dungeous, where many of your brethren in other parts of the Kingdom were shut up? Were you beate, wounded, torn in peices, or kept awake many nights and days together as so many others were? You might have been pitied if you had fainted under those or such like torments. St. Cyprian (de lapsis) says; *Those may only complain of torments*

*who*



# LAMENTATION & WARNING.

171

*who have lost their courage by suffering under them; and those may use the excuse of pain who were vanquished by it.* But this Kind of Apologie doth no way belong to you who have suffered nothing; Did they pillage or demolish your houses, or quarter soldiers on you whose Barbarous insolencies you were not able to endure; Have they reduced you to poverty by taxes and confiscations? Display to us your miseries, make an open shew of your sufferings: I cannot observe any foot step of violence done you either in your persons or families: Your bodies are sound and healthy; You suffered no loss of your goods; You are free men, and your trade and commerce has suffered little alteration; What then happened? they threatened you with a few dragons, and presently you were struck dead with fear, and all your good resolutions vanished into smoke.

But is simple fear a lawfull excuse for a crime, which neither tortures themselves (if we consider the merit of the cause) nor the most cruell punishments can excuse? According to the discipline of the first Christians, one's defection from the faith, tho' torn in pieces with railons of Iron, and bruised on the rack, was esteemed an abominable crime: The very spectators of so odious a weakness trembled, and were affraid lest the dreadfull lightnings of the vengeance of God should surprize them. They expected no less then Claps of thunder from heaven, or that the earth should open its large abyss to punish a miscreant Church where but one was found to deny Christ; What would they have said or done, if they had seen a whole Church yeeld to the first attackes of fear, their bodies untouched, and their strenght entire. Acknowledge ye therefore the truth, and by a sincere Confession of the evil you have done, give us some ground to hope of your repentance: Confess you have fallen by a temptation that ought not to have shaken you; It seems it was of you that a (\*) Holy Bishop of the third age spake, there is so great a conformity between you and those whose defection he Laments; You have betrayed your faith all on a sudden, at the first threats of the enemy; you were not overthrown against your wills by the violence of the persecution, but you overthrew your selves by a voluntary defection. Does it not seem on your account that he addeth what follows; *They did not wait, when they denied the truth, till they were asked a reason of their faith; or till they were apprehended, and constrained to burn incense to Idols, but were vanquished before the Combat, overthrown before they were encounter'd; they did not so much as reserve the excuse That violence was offered them; They ran to the Palace (or to the Idol Priests) of their own accord, and hastied to deliver themselves up to death as if it had been a thing they long desired; and as if they had embraced an occasion that they had long waited for.*

Had the Gospell preached by Christ and his Apostles made so great a progress in the world if it had been received Only by those of your temper? Had truth triumphed over error, whose Empire was established by a long prescription of ages, and maintained by all the powers on earth, if it had not found more faithful disciples then you? Had Christ been received in the remotest parts of the world by a barbarous and savage people and adored by the Kings of the earth, if the first guardians of his Truth had so ill perserved it as you have don; He is

not  
(\*) Cyp. de Lap.



not beholding to you that he has any faithfull servants yet remaining; There would be none to Confesse his name, if those who were threatned by the enniemy, and exposed to his stratagems and power, had not had more courage then you.

The Authors of the desolation of our Churches were ashamed of their own Perfidy and cruelties, and to colour the matter they boasted of the pretended conversions they procured; which struck all Europe with amazement for they gave out that they forced no body, that the people obeyed the first orders of their own accord, and that they returned to the Religion of their ancestors at the first summons. This is that they publish by their hired witters, whose pens are sold to impudence and lying, to disguise publick and notorious deeds: Had they not reason thus to write, if all your brethren had been as Cowardie as you were? Your example confirms their excuses and makes an Apology for them. In vaine have so many thousands saved themselves, poor and naked, thorow so many difficulties and snares; in vaine have they filled all the Estates of Europ with their complaints, and the account of their miseries; your conduct has belyed so many thousand witnesses; And if it (praised be God it cannot) suffice not to destroy their testimony, yet it renders their complaints in some manner suspected of being too much aggravated: who can beleive all they say, tho many of them carry yet about them the Scars of their sufferings, when they see a considerable Church thus overcome, and yeeld without fighting?

But you may still reply, That you were so much constrained that it appeared in your Countenance then when you signed the Abjuration; You were pale, and trembling as if you had been led to the slaughter, and tho you spoke not against the compliance they required of you, your looks, groans and trouble of mind were a silent protestation against the force they used: But these excuses convict you, and give the greatest ground to condemne you. When one has recourse to the deceit of a frivolous excuse, it is almost as much as if he had committed the crime over again: Can any thing more clearly convict you, that you have sinned against your own Light, then to confess that you felt in your Consciences to strong opposition, or can you take that for an excuse, that is the clearest indication of your weakness? should I draw your Portraiture? that which Denis of Alexandria made of some weak spirited Christians of his time is as proper as if it had been drawn for you. *Some (said he) were seen approaching the Altarpale and trembling, as if they were not come to sacrifice to idols but to offer themselves for victims; and on this account the multitude of Spectators disdained them, as those who made it openly appear that they came neither to dy nor to sacrifice.* Do you not know yourselves by the draught of this Picture? You had neither the courage to retain the profession of your faith, nor the resolution to renounce it: neither hot nor cold in an occasion that required the one or other; neither holy enough to prefer the glory of God above all, nor cold enough to shew your indifferency then when you repudiated and put away the holy one. Judge ye of the effects of this Lukewarmness and of what your pretended converters may think when they see you give so many publick marks of the basest weakness.

What should we have then done, you will ask mee? What side should we have:

## LAMENTATION & WARNING.

99

have taken in the extremity we were in? You had two measures to take, either to have resisted, or to have fled; if you had no courage to stand it out. It is not given to all to be proof against tortures, and to arrive at the highest degree of victory. But a victory may be obtained by a retreat as well as by resisting. Even the first ages, tho' severe in this case, esteemed a prudent retreat to be in some degree a victory. But what shall we say of those who as you have done, would neither resist nor fly? What can we believe of them but that they were resolved before-hand to do what they did? *He that stayed at home is duty as last Tejas Christ, (said St. Cyprian (\*) in the like case) stayed of purpose to do so.*

You will answer, God forbid that you should have so wicked a thought, We would have fled if we could; All wayes of retraite were stop't, and those that retired with passports may speak at their ease what they please, but for others, the soldiers and Country were employed against them, and doubt guards set at all places whereby they might escape: the prisons are full of those they took either on the Frontiers or in seaport towns; and terrible were the punishments inflicted on them: every one is not Galy-proof, nor can suffer the infection of a noisome Dungeon, where those wretches dye a thousand times a day. We must have done what we did sooner or later, a few dayes make no great difference.

I confesse it is a sad case; and if you had been detained in your flight it had made appear at least that you were willing to do your duty; Then you might have alledged some specious excuse for your defence, that you were Constrained, and that there was no choice but of the Change of religion, or a prison; And as in the ancient Church they received with compassion the excuses of those who had suffered the extreamest pains for the profession of the truth, who to obtain the peace of the Church used more their wounds then their tears, and the marks of the tortures that tore their bodies, than the voice of mourning, as Cyprian said, so likewise we would have pried your Chains and prisons. But what right have you to speak of the Dangers of retreat, who never tried it? You who never lost sight of your houses, your excuse resembles that of the Loiturer, who to have a pretence of his Lazyness, said (\*) there is a lyon without. You seek for a pretence of yielding to the enemy, You say, the passages were stop't, and a retraite was accompanied with a thousand dangers, but why stayed you til the passages were stop't? You had time enough to save your selves when they were all open.

Believe me, Fear made the danger seem greater then it was; You might perhaps have seen all the difficulties levelled before you, if you had attempted to surmount them. More then a hundred and fifty thousand of your brethren who escaped the vigilance of the Guards; shew what you might have hoped for, if you had, had the courage to expose your bodies for the safety of your souls. The most of them that escaped, retired since the Revocation of the Edict, after they had beset all the frontier places with guards of souldiers; Men, women, and children, alone and in company, disappointed the industry and diligence of those hunters of souls. God wants not still his invisible tharixots to save those that hope

on

C 2

in

(\*) de Lapsis. (\*) Prov. 22.

in him. He can yet blind, as he has often done, those who oppose themselves to the returne of his Children. <sup>(a)</sup> Let us then speak the truth, that we may not disguise the cause of your defection; The fear of men and love of the world have made you fall: The dread of men has made you forget the fear of God; You were afraid of the Dragoons, (these Missionaries of the red Dragon) and the fear of falling into their hands made you forget that it was infinitely more terrible to fall into the hands of the Living God; You remembered not that all the injuries of men can only afflict the body, but that God can cast soul and body into Hell fire; & therefore he was more to be redoubted than men.

On the other hand, *your Goods stick to your heart*, <sup>(b)</sup> The blinded love of these good things of this world has deceived you, and perhaps you were not in a condition to retire, because you were chained by the affection you retained for your perishing riches: so true is it that the heart cannot share the service of two Masters, and that it is impossible at the same time to serve God and Mammon. How unhappy is he who prefers the service of Mammon to that of God! What miserable gain is it to gain the whole world and to loose your own soul? This love of your goods includes two things equally criminall; Ingratitude and distrust; First, Ingratitude, you received those benefits of the bounty of God, and I do not believe that in prostrating your selves before that Divinity made with mens hands (which you have promised to adore) you dare think that it is to: you are indebted for them. It is God, the living God, not made with mens hands, but by whom men are made, who bountifully bestowed them, who preserved them by his Providence, and encreased them by his blessing: Has he given them, preserved them, and encreased them that you might love them more than him, and prefer them, as your occasion serves, to his service? Is this to give him the due acknowledgment of his goodness, to choose rather to renounce his Covenant than the goods you received of him? Has he been bountiful that you might be perfidious? Can you do him a greater indignity then thus to set him at nought for the things that perish, and to shew your selves more slaves to them than religious guardians of his truth? Consult all ye Masters that can informe you of the nature of Ingratitude, you will find it the blackest and most shamefull degree thereof to use benefits to the disservice of the Benefactor, and to offend him by his own bounty: This is that you have done to God, you have abused his liberality to his dishonour: If he had given you less to loose, perhaps you would have served him more faithfully; But because he made you live at ease, and filled you with his treasure, you could not resolve to quit for his sake that which you held of him. Secondly, You have discovered a shamefull distrust; You were afraid you would never receive again what you had abandoned for his sake, and forgot the <sup>(b)</sup> promise he made to those who love him above all; <sup>(c)</sup> & to every one that hath forsaken houses or brethren or sisters, or father or mother, or wyfe or children or Lands for his names sake that they shal receive an hundred fold in this world, and in the world to come everlasting life. What think you? Did you believe

he

(a) Cyp. de Lap. (b) Mat. 19. (c) Mark. 10. Luk. 18.

he was not true to his word; or that he wanted power? (a) Have you made him a liar by your misbelief, or (b) have you limited him by an injurious distrust? Did you think he was not able enough to remunerat you for that you were to sacrifice for his glory, or that he was not rich enough to answer necessities? Did you think that he who had given you so much, had drained his treasure by his beneficence? and if you lost any thing for his interest that he was not able to make you amends? The Histories of Abraham, Jacob, Joseph, and of Job (who were richen after banishment, after affliction, after losses) and so many examples ancient and modern of the care God takes of those who fear him, were they not powerfull enough to make you understand what you were to hope from him if you had confessed his name and suffered for his sake?

You thought perhaps that the present was more sure then the time to come; and by a carnall prudence you loved rather to Keep what you had then to renounce them for uncertain hopes. But why do not you use that prudence to a better purpose; to Keep the pledge of the Heavenly truth that was committed to you? Why dit you not hear Jesus Christ calling to you from heaven, where he sits at the right hand of the Father; (c) *Hold fast that which you have, and let no man take your Crown.* You might then have been assured that this precious treasure had not been taken from you. But for those goods [of which you said, (d) You are my trust] who promised you that they shall not be taken away? Should you think that God will suffer you to enjoy them peaceably, who have don such an injury to him by denying his truth? I should lament your condition if I saw you continue without being partakers of the Rod which a good Father spares not to the Children he loves. (e) The wrath of God is then great, when after we have sinned; God (f) treats us as if we were not worthy of his anger; It is the greatest proof of his severity when he will not lead us to repentance even by Chastisements. (g) As for him to whom God is truly mercifull, not only doth he pardon his sins that he may not suffer for them in the world to come, but he afflicts a sinner that he may not take pleasure in his sin. He tells you that he rebukes and corrects those whom he loves: It would be a token of his love if he appeared to you with a rod in his hand; And where could the effects of his vengeance fall more justly, then on the cause of your sin, then on those good things you have loved better then him? Thus he may make you know your errour, In departing from him; You have lost that Good which God would not and no power on earth could ever take from you, and have preferred to it riches that he can take from you when he pleases: For the Lord gives them, and the Lord takes them away. You have them from him, and by him only you can preserve them.

Perhaps he forbears the rod, to invite you to repentance by the riches of his patience, long suffering, and bounty: but let not this delay deceive you; (h) You must not thinke you have escaped because the punishment is delayed; There

B 3

- (a) 1 Ep. Job. 5. (b) Psal. 77. (c) Apoc. 3. (d) Job. 31.  
 (e) Hieron. in Ose. lib. 4 c. 4.  
 (f) Nihil infelicitius eo cui, nihil evenit adversi. Senec. de Prov.  
 (g) August. in Psal. 98. (h) Cyp. de lapsis.



is so much the more reason to fear the effect of this forbearance, that he seems thereby to reserve the sinner to more severe judgments. You have by you, those whom God will make use of to chastise you; those Priests, and Monks, those Officers of the Religion you have embraced will be the procurers and instruments of your ruine; They have a mind to your Estates after they have devoured your souls: Hitherto they have had no advantage by your professing their errors; Your pretended conversion is not the least aime of their interested politiques: According to the genius and maximes of their religion (which breaths nothing but riches and grandour) they will, after they have deprived you of the Heavenly Treasure, deprive you likerwise of your earthly riches. Do not think that your obsequious compliance to their Worship will content them, they never pardon that which they call Heresie, and when one has once undergone that Character, there is no conversion will reconcile him to their jealous Politiques: Heresie, they think, is a disease that is never well cured, and Chiefly those Heresies which stop up the springs of their immense riches, or overturn the foundations of their tyrannicall authority: The reconcilement of Henry the IV. to the Roman Church was not able to secure him from a thousand conspiracy's, nor at last from death; The Jesuits first suggested that Wicked Counsell in Charles the IX. tyme, of massacring those who turn'd Catholicks through fear of death; Do you think they have not still the same mind, and the same opinions yet; I know not if they have a design on your life, (God only knows that) It may be the present Constitution of the state agreeth not with their violent designs; Men arrive not to the highest degree of mischief on a sudden; Perhaps they are preparing greater strokes as may be collected from the experiments of inhumanity which have desolated so many Provinces; It was by degrees they came to the perfidious revocation of the Edict of Nantes; They passed from a secret hatred to an open war; from war they came to manifest injustice; and from injustice they came again to secret craft; and in the end having renounced all Modesty, from Craft they came to a publick breach of faith; and from thence to force, pillaging, and dragoons. You may by this Lamentable gradation judge what they are like to do, who have published their designs by so dreadfull beginnings: You have reason to fear they will not stop here; on the occasion of supposed new crimes the difficulty is only to begin, after the first step the progress is easy, and great way is made in a short time in the roade of iniquity.

But tho it were not thus, do you thinke those men who gape after confiscations and look on you that are rich with the same regrate & envy as we look on Usurers, that they will suffer you to enjoy your riches? Do not you know the depth of their Moralls and maximes? Must you try experiments to be convinced of their inhumane intentions?

Call to mind what you have read of the expulsion of the Moor's; The time that passed from their Baptisme to *Phil. 3.* could not cure the jealous and distrustfull minds of the Catholique King? They were made believe from time to time that the Moriskos, were still Mahometans in their heart, and that they kept intelligence with the enemies of the State, and on the pretence of such crimes, that



## LAMENTATION & WARNING.

33

that very often were but Calumnies, they took occasion to spoil, pillage, and banish them, and to ruine them by prisons and punishments; The miserable remnant of the Jewes who had settled in Spain, were used after the same manner. <sup>(\*)</sup> *Sisebut* (whom their own Historians say, had a zeal without knowledge) began to force them to embrace the Gospell, and <sup>(b)</sup> *Sisenand* (who some time after, succeeded) gave some moderation to those unjust Laws; but *Swinthil* was yet worse than *Sisebut*, and constrained those miserable people to be baptized against their Consciences, or to leave the Kingdom: But this severity did not remedy their distrust, they were from time to time accused to be hypocrites, and counterfeit Christians; and there were new decrees made against them under *Recceswinthe*, <sup>(c)</sup> in the 8, 9, and 10 Councils of Toledo, and all the ancient Laws that were made to suppress them were confirmed. But as persecuting zeal is always jealous and restless, they never thought themselves secure of those new Converts notwithstanding all the precautions that they had taken; <sup>(d)</sup> *Egica* found the best expedient was to suppress them utterly by reducing them to slavery: They bereaved them of their Estates, & of all the rights both of humane society, & of nature it self, of the education of their Children, with the liberty both of their body and conscience. <sup>(e)</sup>

Compare your condition with theirs and you will find it agreeable enough in the Circumstances to make you apprehend the like treatment; You were made Catholicks by the same expedients that they were made Christians; there is then the same reason to mistrust your sincerity, and to take the same precautions for you that were taken to secure them: And that you may not think that this maxime was peculiar to a certain Age and people, it is worth your considering, that from the begining of Christianity the Persecuters distrusted those whom fear of punishment had reduced to Paganisme, and treated them some times with more severity then those who were more constant and faithfull; There is a remarkable instance of this in the reign of Marcus Aurelius and Verus; Among the Christians who were prisoners at Lyons, some betrayed the faith to save their life and estate But they were not better used then others, and their Apostasy availed them nothing but rendered the Character of their prisons and punishments more shameful: for whereas they imputed to the Martyrs the crime only of being Christians, they took occasion of the Apostasy of those others to indite them as Villains and homicides. <sup>(f)</sup> This is the account that those ancient Christians gave of them in the Letters which they wrot concerning this persecution.

You know likewyse that this is the Nature of the Inquisition wherever it reigns; It sufficeth not to be converted, or to renounce; There are some Here-

<sup>(\*)</sup> *Isidor. Chron.* <sup>(b)</sup> *Concil. Tolet. 4. tom. conc. 5. Conc. Tolet. 6.*

<sup>(c)</sup> *Tom. 6. Concil.* <sup>(d)</sup> *Conc. Tolet. 17. Tom. 6. Concil.*

<sup>(e)</sup> *The History of the Waldenses & Albigenses show how that these honest soules were from time to time ruined by the cheating treaties, and faire promises of popish rulers.* <sup>(f)</sup> *Engeb. Hist. Eccles. lib. 5. c. 4.*

sies; which according to the principles of this devilish Institution never obtain pardon, and upon which the pretended Criminal must necessarily suffer either death or the Confiscation of his Estate, with perpetuall infamy: To fall into this cruell extremity, it is not necessary to be convicted, it is enough to be suspected, or to have some strong interest against you. Judge ye how neer this touches you, who have seen a more cruell Inquisition then that of Rome & Spain; who have seen the Jesuits the Promoters, may after a while see them the executioners of these hellish Laws: You know that in the Religion that you have forsaken, you beleived many things that are of the number of those which they will never forget.

What will then become of you if the Providence of God deliver you up to be punished at their pleasure? How empty will you be; There will be nothing left you in Heaven, or in earth; being deprived of your temporall estate by your own Converters, and of God by your selves. But this is not all, death followeth, You approach unto this terrible passage at a great pace, and How many new terrors have you added to it by your sin? At all times its name affrights you, and you wax pale at the least appearance of its approach; What will you do now, you see it inevitable? How will you master this dreadfull Passage with the burden of your Inconstancy? With what assurance will you appear before the throne of God to answer his accusations? What wil you oppose to the eternall flames of his Vengeance? Do you beleive that the Communion of a maimed Sacrament, or the adoration of a God that must be carried to your bed side to receive your homage, can secure you from this terrible judgement?

You tremble perhaps at the sight of those dismal objects that I have presented to you, and will tell me you will not delay your repentance to this extremity; God grant you may not; I earnestly pray that by a return of his great mercies he would touch your hearts with a just dread of his judgments: Return wandering flock, return unto God whom you have offended, and recover the Profession of the truth which you basely rejected, and repaire by a bold confession the abjuration you made. Make it appear by a Speedy conversion that your fall was rather the effect of fear then of a free and deliberate will and choyce.

You have often made reflection on St. Peters fall, and perhaps compared your own to his: But do not deceive your selves, If there be some small agreement there is also a great disagreement; You only resemble his in the most disgracefull part of it; You promised to suffer all as he did, but you failed much sooner then he did. He followed his Master to the High priests house, resolved to keep his ground, but you went to the Priests and Judges fully resolving to renounce the truth; He fell without deliberation and forethought, your fall was concerted and deliberate; But the greatest difference is, that his defection lasted not long he quickly recovered, there was but a moment of time between his fall and repentance, and this was a marke that it was not a wilfull sin he committed: his sudden bitter and abounding tears evidenced the sincerity of his heart: Thus a great sin is in some measure excused, when as soon as it is committed it is lamented,

## LAMENTATION & WARNING.

35

ted, repaired, and expiated (so say \* (c) with the sacrifice of a broken heart: Has any such thing happened to you? You have sinned with the Apostle; you have fallen through a prodigious weakness, but have you by his example recovered your selves? Have you amended your fault as he did? Did you see with him the Sun neither rise nor go down upon your Sin? Alas! it is five or six months that you languish in this sad condition, without giving the least token of Repentance.

What and do you yet expect to recover yourselves? How long will ye put off your conversion that is so necessary? Who promised you that the patience of God would not be wearied out with your delays; but would attend your leisure. Come out of Babylon my People too much estranged from God! Come out of Babylon that you may draw near unto him; If you will not do it for fear of her sins, do it at least for fear of being partakers of her plagues. You have time to escape, seeing vengeance is not yet begun, but you cannot avoid it, except you separate from that impure Church on whom the justice of God, (who is the Protector of Truth) is ready to be revealed.

You know there is a kind of wilfull sin, after having received the knowledge of the Truth, that is never pardoned; a sin for which there remains no more sacrifice, a sin that leaves no issue to sinners but a fearful looking for of judgment, and of fire which will consume without mercy: I will not say that yours is of this nature. I think and hope better things of you. I would awake your Consciences by just fears, but I would not sound a mortall alarm to you; I would grieve you, but not put you into despaire. Happy I, if I could work in you a sorrow that conduceth to your salvation, I would then bless the severity of my complaints, I would rejoice to have made you sorrowfull, not because you sorrowed, but because your sorrow wrought Repentance in you.

Therefore I will not say, that the sin that you have committed against God, is that sin for which there is no remission; I will only say they do not much differ; Nor shall I aggravate your Crime tho I say there is but one step between you and death; You have sinned against truth after you had handled the word of life, and were enlightned with the knowledge of God; Your sin is accompanied with such circumstances as give ground to believe you sinned wilfully, and deliberately, against the dictates of your mind, and the motions of your heart: Would you know if there be any ground to hope for pardon? It is easily known; there is one Character that distinguisheth the unpardonable sin from all others; It is impossible for those that commit it to recover by repentance: Repent therefor and you may be assured your sin has not yet proceeded to so dreadful a degree; but repent quickly: I have already told you that Repentance delayed grows every day more difficult; and if the freshness of your sin be not enough to strike you with horror and remorse, you will come to it more uneasily when sin is rendred fa-

D

miliar

\* Sin may be said to be washed away and expiated by the teares of contrition & repentance as [a Means], Isa. 1. v. 16. and by the water of Baptisme as [a signe] and [seal], Act. 22. v. 16. But by way of merit and satisfaction only by the blood and passion of Christ. Rev. 1. v. 5.

## THE FAITHFULL PASTORS

miliar to you by a long continued practice. (c) You must carefully with draw your ship from dangerous places, lest it split against the shelves and rocks: you must quickly save your goods from burning before the threatening fire reach them; It is impossible to be secure if you remaine long on the frontiers of danger.

It had been glorious for you to have continued Steadfast, and not to have given to your enemies the joy of vanquishing your faith; But every one has not the courage to overcome by heroick actions; it is necessary therefore for those that have stumbled and fallen in the way to the Heavenly Kingdom, to recover and establish themselves by repentance. Tho the Crown be properly for those that run the race without falling, yet there remains praise and honour to those who rise by repentance. (b) The first degree of happiness is, without doubt, not to sin, but the second is to acknowledge the fault, & amend. And the second doth not so much differ from the first when the amendment is not delayed. We do not find in other persecutions that all those who fell, continued in their defection: they very oft recovered before they departed from the presence of their Judges; The faithfull of Lions gloried that those whom fear struck down, were raised with honour, and returned to the Combat with renewed courage. [Bibiade,] a woman, who denyed thorow weakness, and whom the Devil thought he was already sure of, regained her courage in the midst of her Torments, and Confessed she was a Christian; & many others guilty of the same sin, were restored with her: Those who had already escaped death and were restored to their life and liberty, by the Orders of the Emperours (who then, as it is now in use, recompensed Cowardize, and punished Constancy) who were exposed in publick to be absolved of the reproach of being Christians, those I say recovered their first zeal, and made open Confession of the name of Christ, loving rather to die in the communion of the truth, than to enjoy life and liberty, as the price of their denying it. (c) St. Cyprian congratulating Cornelius Bishop of Rome for the Constancy of his Church, writes thus, *How many fell who were restored by a glorious Confession, and who became more bold and valiant in the battle, even by the anguish of repentance.* It was without doubt a great joy to that faithfull Bishop to see his Church imitate his zeal, who was so far from seeing it diminish'd by the defection of its children, that he saw it encreased by the publick Conversion of those who had fallen in the former persecution: *What a glorious spectacle in the eyes of God, what joy of the Church in the presence of Christ, to see her march to the battle offered by the enemy; not soldiers singly, but a whole army of generous Confessors.* You have fallen very short of this example; You among whom not one would signalize himself by a single discovery of Constancy, But do not add to the singular property of your fall, which has been common to all, another fault more shamefully singular, by continuing in your defection. It is enough that you could all fall, but it would be a prodigy if in so generall a fall none of you should rise again: Repent then, and let your Conversion be as generall, if possible as your sin.

You have hitherto had some pretence of not awaking from this sleep of sin: The same afflictment that was the cause of your sin has made you persevere

(a) Cyp. Ep. ad Pompon. (b) Cyp. Ep. 55. ad Cornel. (c) Cyp. Epist. ad Cornel.



## LAMENTATION & WARNING.

27

in it; the same love of your estates that perverted you, has detained you in your error; the same complacency that made you forget God, has deprived you of the courage of reconciling yourselves to God, lest you should offend men; since that time you have learnt of none who has laboured to bring you back, or thought of curing the deep wounds that you pierced your souls with; you have not been ashamed of your fall, because there was none who reproached you with it: But the case is now altered, I come to awake you with my cries, and to call you to repentance; Take heed that my Labour be not in vaine, and that you be not offended with my exhortations: David had continued almost a year in his sin without perceiving it, when Nathan came to break the Charme that allured his Conscience; this Prophet raised his voice that he might succeed the more; he used both reproaches and threatnings, he displayed before him a long train of judgments and threatnings, but yet he carried the peace of God under the severity of his words; and David no sooner had said, *I have sinned*, then he declared, *Thy sin is pardoned*: Imitate this sinner in his repentance, and I will imitate the Prophet for your Consolation. David was struck down with a word, one word made him sensible of the horrid guilt of his crime, which a flattering illusion had disguised to him: On a sudden being convicted, he confessed his fault, and was ashamed to have committed it. Acknowledg yee therefore yours, after so many words of reproach, after so many stroakes, and what I have brought to describe it.

It is true, Nathan does not speak to you, but perhaps, he is greater then Nathan, for the least in the Kingdom of Heaven is greater than the greatest that is born of a woman: such as I am, I speak to you as if God spoke to you by me, By the authority of the holy function which I a long time discharged among you, whose honor I have preserved notwithstanding all the storms that have beaten upon me, I may be bold to say that you hear Jesus Christ when you hear me, and that you cannot despise my exhortation without despying his word: But if this be not enough, hear Jesus Christ himself, He still speaks to you in his Gospell, he speaks to you from Heaven by those motions he excites in your souls: Do not you hear your own hearts speak to you in his name, (a) *seek ye my face*? Have I shed my blood, says he, to be trampled under foot by a people whom I have (b) redeemed? Have I sanctified the cross by my sufferings that you might be ashamed to carry it after me? Have I carryed your sins in my body on the cross for you to lose the courage of bearing my reproach and of confessing my name? was I humbled and emptied, did I bear your burden, your infirmities and miseries, for you to refuse to fulfill for my sake the rest of my sufferings? Return unto me, O ye people whom I have so much loved, and let me not loose the fruit of my sorrows and blood; Come unto me, you whose consciences are wearied and heavy Loaden. I will yet ease you, I will yet give you rest, and safety under the shadow of my pastoral staff, and under the refuge of my fold; In the Religion you have embraced there is nothing to satiate your hungry soul, but I have yet bread for its refreshment,

D 2

and

(a) *Psal. 27.*    (b) *See pag. 25 marg.*

and balm for its cure; The words of others do poison and kill, but in me only will you find the words of eternall life.

Therefore, Obey God who wills not the death of a sinner. One look of Jesus Christ was enough to raise a fallen Apostle, and this <sup>(a)</sup> Rock at a look as with a stroak of thunder, was beat in peices and melted down into a stream of bitter tears; God doth now look down on you from the throne of his glory, and his looks are mixed with indignation for your sin, and compassion on your weakness; Does not the power of them break your hearts? Can you not shed such abundance of tears as to deface the memory of your sin? <sup>(b)</sup> Send your tears to Heaven as Ambassadors of your grief; Plead your Cause by Groans drawn from the bottom of your heart; and for the reparation of your Crime, let your shame and sorrow for it thus appear: Let your eyes, be a flood of tears, and your heart by painfull sighs, <sup>(c)</sup> expiate your Crime either of <sup>(d)</sup> beholding or kissing Idols: Strengthen your weak hands and feeble knees, and make your paths straight; Harden not your hearts at the voice of God, which this day reounds in your ears, after you have been so long deprived of the Word of Consolation.

Mult the weak sex every way surmount you; They resisted better then you did; and of those of them who revolted, one has given the first example of repentance: Imitate her courage, and be bold to do that which a woman did: What a shame is it, for a dying woman to have had more courage and zeale then strong and vigorous men? Learn by the inhumanity you saw exercised on her body what you are to expect; and withdraw in time from those among whom such cruelties are accounted pious meritorious actions.

Be not Scandalized, because you see the Gospell of Jesus Christ out of fashion: Think it not strange that Judgment has begun at the house of God, and that you see the Disciples of our Lord undergo the fiery tryall; the servant is not better then the Master; You must not murmur against God because he Leads his Children to Glory by tryalls; seing he has consecrated the Prince of our Salvation by afflictions: He does you no wrong to treat you as he treated his only Son; And to remove every thing in the afflictions of the Church that may offend you, look unto Jesus Christ the finisher of your faith, who suffered on the cross, and despysed shame; who has been accompanied with a great cloud of witnesses, whose constancy God has proposed for you to imitate: Is it not certain after all, <sup>(e)</sup> That if we suffer with him, we shall also reigne with him? How infinitely doth the recompense exceed the Sufferings? <sup>(f)</sup> *A light affliction, which passeth away, works in us a far more exceeding and eternall weight of Glory.*

Bring forth therefore fruit worthy of Repentance, that we may judge of your sincerity by your diligence, till then I cannot speak to you as ye would; nor ought you to expect of me words of consolation, untill you be fitted to receive them by Repentance. <sup>(g)</sup> In vain do you lift up your eyes to behold the Heavenly treasures

asures

<sup>(a)</sup> *Petrus a Petra nomen habuit.* <sup>(b)</sup> *Cler. Rom. ad Cypr. Ep. 31.*

<sup>(c)</sup> *Vide pag. 21. marg.* <sup>(d)</sup> *Vid. Ep. 26. Confess. ad Cypr.*

<sup>(e)</sup> *2 Tim. 2.* <sup>(f)</sup> *2 Cor. 4.* <sup>(g)</sup> *Bernard 10. Serm. in Cant.*

## LAMENTATION & WARNING.

19

fires that are the delight of the soul, if you have not first received the light of spirituall comfort by the remission of sins, which disturb your spirituall peace: Seek therefore for pardon by sorrow for your sin, (a) and be so troubled for your past sins, that it may forewarn you for the future: Do not think that the Repentance you stand in need of, consists in a bare sorrow for your sins past; You are never true penitents till you recover out of the condition which you are in: It is most true, (b) that to continue in the sin which you Lament, is to mock God; and not to repent. In a word, If you would repent; either confels your sin, and Lament the mortall allyance you have made with error, or retire from those places where the temptation is stronger then you can resist.

How willingly would I then set forth the Comforts which the word of God bestowes on those who have a broken heart; What pleasure would I then take to draw refreshment from the fountain of living waters, to communicate them to your thirsty souls? What contentment would I take to display unto you the promises of grace, and speak of the praises of your courage! How boldly would I speak of the assistance which he gives to these that fight for his cause? How would I triumph in describing the prize of your labour, and the delights of eternall rest, where your light afflictions should happily bring you, I would be transported with a holy joy in representing God unto you, Comforting your hearts, curing your wounds, wiping away your tears, satiating you with his presence, and crowning you with his glory. Give then O People, who may yet be, if you will, the people of God; give unto those, who have watch'd for your souls, the comfort of beholding with joy and glory your Conversion, in stead of the shame and sorrow that we are pierced with by your sin.

I would willingly thus finish all that I have to say to you, which is much more pleasant to me then reproaches and threatnings, but my duty, and the fear of favouring your security by flattering words, oblige me to speak to you in other terms; Think therefor seriously on your condition; Your sleep will be mortall unless you speedily awake, the care that is taken to invite you to Repentance will serve only to render you inexcusable; They are many witnesses that God can bring together for your conviction, and stop your mouth when you shall stand before him in judgment, His word so often preached among you will witness against the hardness of your hearts which it could not overcome; Your Churches twice demolished will witness against you that you deserved not to enjoy them, seeing you have kept so ill the pledge of the truth, that was there taught you; so many Confessors, who have forsaken all for Christs sake, will accuse you of being unworthie of the name and Livery of Christ, for whom you could not have the heart to forsake your goods; All the means and occasions you have had of saving yourselves from a perverse generation, which you have let slip, will rise in judgment against you, and convince you of preferring the base interests of the world to that of your salvation: I who now labour to bring you back, must one day be obliged to declare against you, that you would not hear my voice, and that I had no fruit of my

D 3

care

(a) *Id. lib. medit. c. 4.* (b) *Id. Ibid.*

## THE FAITHFULL PASTORS &amp;c.

care and Counsells; I shall then with regrave, at the footstool of the Throne of God, discharge the function of an accuser and witness, and from a Herald of his grace, I shall become a solicitor of your deserved Condemnation.

Fear therefore these dreadfull effects of your hardness of heart, and tremble at the terrors of God; Think how terrible it is to fall into his hands; think on the shame of being disown'd by Jesus Christ before his Father, and before his Angels; not to be Christs, not to be known by him, to be deprived for ever of his glory. Can any thing be more amazing and frightfull? Represent to yourselves how he will separate the sheep from the Goats, and think on the sentence which he will pronounce against those who are placed on the left hand of his throne: Your business will not be then with a Regiment of Dragoons and Cuirassiers, who can only hurt the body for a short time, but with immortall executioners who will torment body and soul eternally: The Action will not be then about some perishing goods, but concerning the inestimable riches of the Kingdom of God, the loss whereof can never be repaired.

Be astonish'd and tremble at the thought of this judgment; and call earnestly to Jesus Christ who can deliver you from this body of sin, and habituell corruption, and pardon your late grievous transgressions; You can neither do nor suffer too much to escape the terrible vengeance of God, and the wrath of the Lamb. In fine, it is infinitely better to be partakers for a few moments of the reproaches of Christ, that you may afterwards partake eternally of the joy of your Lord, than to enjoy the pleasures of sin for a season, and afterwards to fall for ever into the horrors of the second death. I pray, that God would reach unto you the arm of his grace to draw you out of the mortall Condition you are in, and would establish you in the way of Salvation, that you may yet persevere with Jesus Christ in his Temptations, and in the end may be partakers with him in his Kingdom and Glory. AMEN.

*Nam potest qui pati timet ejus esse qui passus est. Tertul. de fuga in persecut.*

*Non admittis status fidei allegationem necessitatis delinquendi, quibus una est necessitas non delinquendi. Tertul. de Cor. militis.*

*Nostri (ut de viris Taceam) pueri & muliercula tortores suos Taciti vincunt & expromere illis gemitum nec ignis potest. Lactant. Div. Instit. lib. 5. c. 13.*

*Ego non habeo aliud Contra Papa regnum robustius argumentum quam quod sine cruce regnat: [sed tandem cades Babylon magna.] Rev. 18. vers 2. Luth. Tom. 2. Pag. 323.*



# A WORD TO MOURNERS IN ZION, TO SLEEPERS UNDER THE STORM,

And to the almost

## CHRISTIAN:

With directions to one and other.

**I***S it nothing to you all ye that passe by? behold and see if there be any sorrow like unto my sorrow in this day of the Lords fierce anger against, and heavy hand upon me? may the Church now say with captive mourning Zion, Lam. 1. v. 12. But whatever those do who have no Interest in Zion, if her sons and daughters have no bowells of sympathy they must be spurious, and but titular Children; yea wo to him who ever he be, who is not touched and grieved for the affliction of Joseph; Am. 6. v. 1, seqq. the evil day he puts far away, is coming like an armed man to fall upon him; and what will he do in that day, to whom will he flee for help? Isa. 10. v. 13, Rev. 6. v. 15, &c. Such shall mourn, and mourn eternally, when the Mourners in Zion shal be comforted; yet among those who would be accounted Mourners, there is so great a difference that many (O if not the most part) deserve not that name and honor; Ah how many mourners are there in Zion, who mourn not for Zion; their reputation, place, estate, ease, liberty being in such hazard, (if they not already abridged or robbed of these), they may with them Hof. 7. v. 14. mourn, cry, and howl for such things, yet not cry unto the Lord with their heart, and for Zion; yea they may add fasting to their mourning and crying, yea set and monthly fasting, (the Pharisee fasted twice in the week Luk. 18. v. 12.) during all the time of the affliction, and yet (with them Zech. 7. v. 3, 6) not fast unto the Lord, and for Zion, but for themselves; *Is it such a fast as I have chosen saith the Lord? a day for a man to afflict his soul, and not rather to loose the bands of wickednesse, Isa. 58. v. 5, 6. to rent the heart and not the garments, and to turn to the Lord? Joel. 2. v. 12, 13.* yea there may be a turning, and yet not a turning with all the heart; a loosing of bands, but not all bands of wickednes; the right hand, and the right eye must be spared and kept, no loosing of its band: many will part with much, yea with all; but not with, the idol itself: a partiall repentance, conversion, turning, cannot elevate a man, above the state of corrupt nature; and can be no evidence that a man is delivered from*

### 33 A WORD TO MOURNERS IN ZION.

*from the power of darkness, and translated into the Kingdome of our Dear Lord Jesus; if thou be a son thou must give God thy heart; Prov. 23 v. 26. thou must give him shine even self. 2. Cor. 8. v. 5; [ God must have all or nothing, he will not part stakes with Satan, nor dwell in that heart that hath reserved a room for an Idol; ] a heart and a heart is the divine (a) Character of an unsound heart; tho' our sanctification will not be perfect till this tabernacle be dissolved, yet no sin must live and reigne in us, no Zoar (tho' thou call it a little one) must be spared, 1 Joh. 3. v. 8, 9. Gal. 3. v. 10, &c. What doth your faint and partial striving avail, and your being brought near the Kingdome of heaven if ye enter not in? as good never a white as not the better: ye come to the free market upon the Gospel Proclamation, Isa. 55. v. 1. but ye do not offer freely; Christ seeks none of your money, or what may do you good; but none of your idols, no lust must be kept back; he seeks not for use, or what is to be kept, but that which must be cast away, or for which thou must be cast into hell; and yet how many part with Christ, and loose the pearle of price for a trifle; they bide and offer, and stand all day, priggung with Christ, and come short of the high prize, and of salvation for a bale lust; almost persuaded to be Christians, and continue in unbelief, almost escaped, yet abide in Satans snare, almost washen and not purged from their filthiness; they have many sores cured, and the plague of the heart not healed, nor removed, and thus are among those *seekers to enter in* (Luk 13. v. 24.) *who can not* because they *will not*, they will not go alone and without their idols, and among those *seekers of Christ* (Job. 7. v. 34. John. 8. v. 12.) *who shall not find him, cannot come where he is, and who living in hope shall die in their sins.**

We are called to mourning, but Ah where shall we begin? what should most affect, and most deeply wound our hearts? where can we cast our eye, on what Church not groaning under sad persecution felt, or feared? the precious people in the valleyes of Piedmount, the progeny of these famous witnesses of Christ, who in the night of papall darkness shined as lights, and when all the world wondred after the beast, followed Christ fully, and sealed their testimony with their blood, are now become a prey to the popish fury, and are driven from their habitations and possessions; and such as fell in the hand of their adversaries, put to suffer such hard things as may make their eares tingle who hear; and the famous Church of France renowned for their knowledge, constancy, zeal, resolution, sufferings, and martyrs lying so long in the mouth of the Lion is now as it were devoured by it; so that he who got his life for a prey, and to whom a door was opened to flee, did more rejoyce then they who seized on their forsaken dwellings and goods: time would faile, if we did enter on the particular methods of cruelty followed by their merciless persecutors, that these who fell in their hands would have judged many deaths rather to be chosen then the barbarous usage, and lingring torments they were put to; so that many ready to seal the truth with their blood did faint, denyed the truth, succumbed under the temptation, and defiled their conscience by an abominable renunciation of the truth, and joyning in idolatrous worship; whose case tho' matter of sad Lamantation, yet should not be improven to the

(a) *Leb Feleb. Hebr. Dipfchus. Grec.*

the reproach of that Church, or for upbraiding those who have forsaken all for the Gospel; tho the backsliders stand in much need of a word of warning, which is so seasonably, and zealously tendered in the fore-going Epistle.

But tho the state of the Church be so sad upon the account of grievous sufferings and temptation, yet we should rather mourn for the transgressions provocations and corruption of sufferers, then for their suffering; that the furnace appeareth not to be for purifying and refining, But as it was with that degenerate people Jer 6, v. 29, 30. so it is now, *the bellows are burnt, &c.* If we had once hearkened to the voice of the rod it would speak no more wrath to us; if it had don its work it would quickly be gon, and not quarter for one night: But Ah tho we will not hear what it saith, yet the Lord heareth what our frame and conversation muttereth under it; Ah is not this its language, *why should we be smitten any more, we will revolt more and more? Oh that my head were waters, and mine eyes a fountain of tears! that I may weep day and night rather for the sin and provocation, then the slain and oppression of the people called by thy name.* Ah what would a deliverance from trouble profit us, if we were not redeemed and purged from our iniquity? such a preservation would be but a reservation for a sorer stroak, and more heavy judgment: Ah our spots look not like the spots of Childeren; *the best now, (as the Prophet once sadly (a) complained) is as a briar, and the most upright sharper then a thorn hedge; the Good man is perished out of the Earth, and there is none upright among men, no Nathaniels, no Israelites indeed in whom there is no guile, no Calebs who follow the Lord fully, no Zachariafes and Elisabethes who walk in all the commandments and ordinances of the Lord bleameless: so that I may from a sad heart with (b) him say trust not in a friend, put no confidence in a guide,* the righteous man Periltheth and is taken to heaven and we lay it not to heart, our Moseses and Samuels, our Noahs Daniels and Jobs are departed and gon; Ah where are these grave judicious, sober, zealous ministers I have seen in the Church? where these humble serious sincere Christians? But now on the one hand profanity and open impiety, and on the other pride, animosity, contention, and saying *stand by thy self for I am holier then thou* hath sucked out the power and life of religion, so that some have no more but (and others not so much as) a name that they live.

What (may you say) are these the words of one so often upbraided for his charity? But 1. If I had more of Charity: yet 2, what pretence to charity can these plead who so apparently walk in the broad way, and carry their ditty in their forehead? who will call these clean who are wallowing in the mire and lying in it? but 3. as for others I judge not any as to their state, there is one who knoweth and will judge. 4. in the worst of times God hath his hidden and chosen ones, his thousands who have not bowed the knee to any idol whether bodily or spirituall; and the most sincere usually least seen, and make litle noise with their feet while they are walking to heaven: but of many who have taken on a bigge profession, we may boldly with a zealous Ancient say, *vel hoc non est Evangelium, vel isti non sunt Evangelici*, either this is not the Gospel that we preach, or these have not

E

embra-

(a) Mich. 7. v. 2, 4.

(b) Ibid. Ver. 5.

embraced it, and \* are not Christians. If Adam were now risen again he would (said Luther) stand as astonished at the madness of all ranks of persons walking as if they did not mind eternity. 1. Ye earthly minded ones who have Religion in your mouth, and the world in your heart; ye Mammon-worshippers cannot Worship God in spirit and in truth: Mat. 6. v. 24. Eph. 5. v. 5. 1 Tim. 6. v. 9. 2. Ye proud arrogant saucie supercilious ones, who have not Christ of Christ to be meek and lowly in heart: Mat. 11. v. 29. Jam. 4. v. 26. Psa 138. v. 6. the factious, turbulent, implacable, censorious; uncharitable, the evil speaker who cannot bridle his tongue, not sparing the most innocent if not of his lure, who is never so in his element as when sowing discord among bretheren, and reviling the faithfull have abandoned the divine Character of those who will abide in Gods Tabernacle, and who are precious in his sight. Jam. 3. v. 14, 15, 16, 17. Gal. 5. v. 22. 1 Cor. 13. Psa 15. v. 33. Pro. 6. v. 19, 30. Ye Herodians who hear gladly, and doe many things, but your right hand and right ey must be spared; saying Naaman-like in this Lord pardon thy servant, and thou shalt be my master; ye who have indented with Christ on terms of your own choice, and with a reserve, and the permission and consent of your darling and master lust, may suppose ye have two masters: but Christian be none of them, ye cannot serve God and an idol-lust, Mat. 6. v. 24; Christ must have the whole heart or he can have none of it; if Satan get a part he hath all; one lake and chink if not stoppt will as certainly sink the vessel as a thousand, Jam. 1. v. 10. If I might here insilt how many particulars fall under this head? But in a word, how can these think to find life in the scriptures who will not acknowledge them to be the divine infallible unerring rule of life? who dare presume to judge the rule by which they must be judged, who reject and embrace so much of it as seemeth good in their eyes: thou art inexcusable O man, and self condemned who professest thou art a Christian, and wilt hearken to Christs voice acknowledging all his commands and wayes to be equall and just, and yet darst cast so many of them behind thy back, and set up a new and Antiscripturall way to heaven, in which thou and thy lusts may walk together: Ah dost thou profess thy self to be one of those who tremble at Gods word, and yet art not afraid thus to adde or take from it; and dost not tremble when thou readest the dreadfull curse Rev. 22. v. 18, 19. ? these few British wretches who having disowned the late King his authority, dealt more ingenuously, tho most blasphemously, in razing out of their Bibles (as I heard some sectaries before them did) the word *King*, where ever they found it; but before they arrived to that hight of impiety they had fallen into many vile and abominable errors, & at length burnt the whole scriptures; now tho ye abhor the thoughts of doing such a wicked thing, yet have ye not too far homologated with them? have ye not rejected and cast Gods word behind your back, so many clear and weighty commands, so pithily pressed? and so often inculcated? ye durst not raze them out of your Bibles, yet would not suffer them to be written in your hearts; may not ye who have thus taken a way from the word of life, fear lest God take away

\* Si nunc Adam resurgeret: & videret hanc insaniam omnium ordinum, profecto crederet quod praesupere tanquam lapis stare. Luth. in Gen. cap. 3.



away your part out of the book of life? and tho ye have some room (and may be a name) in the church here, yet shall find no place in the assembly of the first born in heaven, ye will be ready with the first sadly to regrave and complain of papall and Cesarian indulgences and dispensationes with lawes divine and humane, and yet the pope and Cesar within your own bowells are cherished in their *dispensing* with so many expresse commands of God, and in *indulging* you to live in those sins he hath so severely forbidden.

What hopes can there be of such almost Christians? what hopes of ignorant and formall professours? and what hopes of hypocriticall zelots, self-seeking worshippers, or scandalous ranters, that they will stand and ride out the storm, if the winds become more boisterous? But supposing they may, (for a naturall conscience, a name, credit, and reputation may engage to do and suffer much) yet what credit gain or advantage to the Gospell could their sufferings bring? but Oh what a sad reproach and discredit to the honourable cause for which they suffer must their unholy walk, and conversation be? and what a wofull scandal and stumbling block to those that are without? while as the sufferings of the upright and sincere, from time to time have proven such a noble attractive to draw such into Christ, and a prevailing inducement to embrace the Gospell hence the saying not more common then certain, *sanguis martyrum semen Ecclesie*, the blood of the Martyrs the seed of the Church: *plures efficitur quoties metimur*, the more as *Tertullian* said, they were thus cut down, they encreased and multiplied the more; But Ah will ye thus put Christ and his glorious Gospell to an open shame, while ye pretend to suffer for him and his cause? will ye lose the honour and reward of your sufferings by your ungospel-like life and deportment?

But O ye in whom are any grains of sincerity and uprightness, in whom is found *the root of the matter*, your sufferings and blood are precious in the sight of the Lord: and how are ye engaged to glorifie God as by your sufferings, so by your humility, self deniall, zeal, and holy conversation, and think it not enough to suffer for him, unless ye profit by your sufferings, reap the sweet fruit that groweth on a sanctified cross, and improve the rod as your talent for to be laid out for your Masters honour, unless ye hear its voice, and consider what it saith; and unless the furnace become refining and purging to you: now ye are called afresh to try and search your wayes, to labour after a greater measure of sincerity mortification, humility, self-deniall, charity, tenderness, zeal, circumspection: now ye are called to be more frequent and fervent in prayer, to be much in the exercise of meditation, fasting, reading the scriptures, and searching after directions and consolations suitable to your triall; there be many graces ye are now in a speriall manner called to exercise, and many duties ye are obliged to perform: and O do not slight that mercy, that while so many having made shipwrack of the faith and of a good Conscience are called to Lament and mourn, and are held on the rack by their feares and horror, you having by Grace been enabled to stand out under such a terrible and lasting triall are called to abound in thankfullness, and to rejoyce: the times are sad, your Losses may be great,

and you have nothing in hand, no provision for to morrow and none of your friends or relations at hand, yet how much are ye Concerned to rejoyce, to rejoyce and be exceeding glad, for great is your priviledge, and great shall your Reward in heaven be; Phil. 1. v. 29. Mat. 5. v. 22. your sympathizing Brethren who look on you with sad hearts yet rejoyce in your stedfastness; ye are your faithfull pastors joy and Crown, as they Phil. 1. v. 1. Theff. 2. v. 19. were Pauls; the blessed name of our Lord Jesus Christ hath been glorified in you as in them, 2 Theff. 1. v. 12. and may I not say of you what is said of these 1 Cor. 8. v. 23. O read it, I scarce dare speak it and say, *ye are the Glory of Christ*, but he by his Apostle hath said it, and as he hath honoured you to be his faithfull witnesses to assert his truth, and to be precious Instruments to hold forth his Glory before a persecuting and backsliding generation, so he will glorifie you before Angels and men; and ye who have owned him now shall be owned by him when he will say unto the fearfull and unbeliever depart from me I know you not.

O think you see Christ putting the crown of glory on your heads when ye see men plecting a crown of thorns for you: say with the martyrs when stript naked, and shut out in the winter night to the open air, to be tormented with the nipping frost, *the air is sharp, the cold grievous, but there is a sweet repose and rest in Abrahams bosom*; this night will shortly over and pass, your \* ten dayes tribulation, and Satans licence (Rev. 2. v. 10.) to imprison and torment you, will quickly expire, and then a blessed, long lasting, everlasting Eternity of liberty, joy, and soul satisfying, unconceivable felicity, glory, perfection. Suppose ye see Christ now standing with a napkin in his hand to wip all teares from your eyes, Rev. 7. v. 17. and with a pen in his hand writing down, and holding a bottle to receive all your teares; all are booked and botled. Psal. 59. v. 8. suppose ye see the Angels rejoycing in your valour, and stedfastness; (as they did Luk. 15. v. 10. Yea and more then at thy first conversion) and that ye hear the Lord stopping the mouth of the accuser of the bretheren with your faithfullness, and constancy as weell as once with his, Job 2. v. 3. suppose ye see Christ welcoming you to heaven, and saying to his Father what once the Angel said to John of your Brethren, Rev. 7. v. 14, 15, 16, 17. *these are they which came out of great tribulation, and have washed their robes, and made them white in my blood, let them come before thy throne &c.* and will he not owne, and make good his precious promise Mat. 19. v. 29. Mark. 10. v. 30. and say these are they who have forsaken house Lands, countrey and all that was dear to them, for my name, and Gospels sake, let them have the great and glorious recompence I have purchased for them, and promised to them. O then *watch ye* while a secure world is fast a sleep; *stand fast in the faith, quite you like men, be strong*, 1 Cor. 10. v. 13. *in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation. and that of God.* Phil. 1. v. 26. and consider the more sharp the triall is, the more glory ye bring to Christ, his Gospel, and truth; and let it be on record to the succeeding generations, and to your praise, that ye did cleave to Christ, and abode with him in an hour of such terrible temptation, while

the

\* *Nubecula est cito transiura. Athanas.*

the persecution was (in some respect) more hot then the *Neronian*, *Decian*, or *Diocletian*, and the methods more barbarous, cruel, and subtile then any invented for tormenting the primitive Christians by merciless pagan Emperours: Finally my Brethren be strong in the Lord, and in the power of his might; take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done and suffered all to stand. Eph. 6. v. 10, 13, &c. the eye of your Captain, (who is the captain of salvation) his encouraging eye is on you; and his supporting arme under you, and let your eye be towards him, and your hands imployed in fighting valiantly under his banner, in his name, and for his cause; O do ye not see him with the crown of glory in his hand, and hear him saying, so fight and strive that ye may obtain, 1 Cor. 9. v. 24, 25. to him that overcometh will I give to eat of the tree of life, and of the hidden Manna; I will give him a white stone, and a new name which no man knoweth but he that receiveth it; I will give him the morning star, cloath him with white raiment; and he shall walk with me in white; I will make him a pillar in the temple of my God, and will confess his name before my Father and his Angels; yea (O read and admire) I will grant to him to sit with me on my throne; And because he hath kept the word of my patience, I will also keep him from the hour of temptation which shall come upon all the world, to try them. Rev. 2. v. 7, 17, 28. Rev. 3. v. 4, 5, 10, 12, 21. dare ye then complain? will ye fear or faint; who is he (Devil or man) that can harm you while ye thus follow that which is good? 1 Pet. 3. v. 13. ye must prevaile and carry the day, be conquerours, and more then conquerours, yea in all these things in which your enemies seem to triumph over you; your loss shall be your great gain, your trouble, pain, blood, sorrow, anguish, work out your unspeakable joy and consolation, your security, safety and eternall salvation; and your reproach for Christ shall be your crown, and name of praise; Rom. 8. v. 37. Rev. 12. v. 11. wherfor lift up the hands which hang down, and the feeble knees and let your feet still, walk in straight paths: Heb. 12. v. 12, 13. wherfore is thy countenance sad, art not thou a Kings son? Let not your enemies think ye serve a hard master, and have an unkind Father; and that ye live by sence, while ye are contending for the faith, but let them know ye have meat they know not of, ye have provisions, consolations, and supporting influences and supplies they are strangers to, and intermedle not with; and say to such of them as have any reliicks of naturall tenderness, weep not for us but for your \* selves, and your Children: and do not exclude the most merciless persecutors from your compassion, but pray for them while they are digging pits for you; yet let your compassion in a speciall manner be extended to your Apostat Brethren; let your bowells yern upon them; O wrestle, pray, and cry mightily unto God that he may pity and recover these backsliders; Oh how deplorable is their case? and how can their hearts endure in the day the Lord shall deale with them? or if now they would but consider these dreadfull and awaking Scriptures, Mat. 10. v. 33. Mark. 8. v. 38. Heb. 6. v. 4, 5, 6/ Heb. 10. v. 26, 27, 31, 38. If their consciences be not seared as with an hot iron their life must be (and we hear to many it is) more bitter to them then many deaths: thus their dreadfull

\* Vide Lactantium de moribus persecutorum.

fall should be so far from occasioning your stumbling, and inviting you to follow their steps, that it should mightily provoke you to constancy, and out of Gratitude to him by whose Grace ye have been upheld make you (when by their example tempted to renounce the faith) say what these renowned Martyrs said to their pagan-persecutors tempting them to sacrifice to an Idol, because their fellows and Companions had done so, and telling them they were not wiser nor better then they, *say (said these worthies of the Lord and O Let the same mind be in you) but we will the rather stand to make up the wofull breach these have made; and we are ready to sacrifice our Lives by your hands to the honour of our God whom they by their Idolatrous sacrifice have so much dishonoured.* O ye excellent ones and Dearly beloved go on and continue to be with these precious souls the repairers of the Lamentable breaches made in our Zion by these fallen stars in this day of visitation: and then 2, let this provoke you to thankfullness and to admire his unspeakable Love to you, by whose supporting influences ye have been enabled to stand under these boisterous storms and tempests; that poor nothing worm ye have been strengthened to stand under such violent and strong temptations: O how are ye Concerned to praise your holy and omnipotent keeper, counsellor, and guide; and under all your pinching straits and hard measures from adversaries to rejoyce that, *ye are not of them who have drawn back unto perdition: as for these poor souls who have put there salvation to such a venture, I need not speak to their case, (tho it here fall in) that being so fully and faithfully considered in the foregoing Epistle, to which I commend you, as for warning to take (a) heed that ye fall not, so to excite you to abound more and more in praising him who hitherto hath kept you from falling, and is (b) able to present you faultless before the presence of his Glory with exceeding joy.*

I stopt here, relolving to add no more, but while the press was going I began more seriously to consider that the time did call, and that as the need so the desire of many might invite to stay a while in offering some seasonable directions how to carry in such a day, by putting one and other in mind of the most concerning duties now to be performed; and in warning of the snares, precipices, sins and offences to be carefully avoided and guarded against, for stirring up one and other to walk as becometh Christians indeed, and such as are sensible of the wrath gone out against us: let me then in all humility and tenderness offer, and as a Minister of Christ in his name and authority require you as you will answer to him in the day of accounts to hearken to the following directions from his word.

1. Then I would intreat and obtest you *to make Religion your Business*, and not to serve God in the by: O be more zealous for Gods Glory, and more carefull about matters of soul concernment then for perishing trifles; as knowing there is but one thing necessary. Mat. 6. v. 33. Joh. 6. v. 27. Coloss. 3. v. 2. Luk 10. v. 24. often putting up to your souls the question our Blisfed Lord hath offered to your most serious consideration Mat. 16. v. 26. *What is a man profited, if he shall gain the whole world and lose his own soul? if thou step out of the way, thou mayest fall among thieves who will rob thee of that jewel;* O Remember the way is a nar-

row

(a) 1 Cor. 10. v. 12. (b) Jud. v. 24, 25.



row way, with difficulty diligence and circumspection kept and walked in, Mat. 7. v. 31. Phil. 3. v. 12. 2 Pet. 1. v. 5. seqq. hence.

2. Walk circumspectly, Eph. 5. v. 15. taking heed to all your steps watching over your thoughts words and whole deportment, that it may be such as becometh the Gospel of Christ: O how are ye concerned (especially now,) to make the light of your holy Conversation so to shine that others seeing your Good works (and you by these) may Glorify your father which is in heaven, Mat. 5. v. 16. that the saying may hold in you, the School of affliction is the School of light and instruction. O then take heed ye make not the Gospel which ye profess, and for which, ye suffer, and are ready (as ye pretend) to suffer the losse of all things, suffer by you, and be † reproached by your ungodly like carriage: your steps are narrowly marked; by the sin of a David, occasion was given to the Enemies of the Lord to blaspheme; 2 Sam. 12. v. 14. by a blot in thy carriage (tho it were but in reference to thy relative duties) the name of God and his doctrine may be blasphemed. 1 Tim. 6. v. 1; Ah wilt thou dishonour, and wrong the honourable cause for which thou sufferest; by thy negligent walk and unfavourable conversation? O look to your selves that ye lose not those things ye have wrought, but receive the great reward. 1 Joh. 8. there may be much done and much suffered for a good cause, and all amount to nothing. 1 Cor 13. v. 2; 3. O watch over your hearts and ways! ye are now placed sentinels, the enemy is ready to break in, and make a prey of all if he find us sleeping; Satan will be now ready to tempt, knowing what a provocation it is, to sin in the face of judgements and in a time of wrath and indignation; Remember Lot's wife.

3. Walk prudently, as wise not as fools: Eph. 5. v. 15. hearken to Christs Counsell, and joyn prudence with your innocency; Mat. 10. v. 16. now Satan will be ready to sow his tares, to put on his surplice, and transform him self into an Angel of light; & if he Cannot make thee spit on the rock of profanity & looseness, he will strive to sink thee in the gulf of error and irregularities. O be intreated therefore not to Believe every spirit but try whether it be of God or not 1 Joh. 4. v. 1. take heed what ye hear and how ye hear. 1 Thess. 5. v. 21. 1 Th. 17. v. 11. O what a noble ornament is prudence to religion, and how ready are imprudent Zealots to cast a stumbling block in the way of the profane, and to furnish the triumph of Papists by their heady, rash, irregular actions, and wild fancies? O better you had never been born, then thus to raise an evil report on Religion, to cast a stumbling block in the way of them who are ready to break their necks without your help and to harden those in their evil way who are but too resolute to go on therein.

4. Redeem time from the world, its work, business, fellowship; and lay it out for God and for eternity; and ye shal be (ye can be) no loafers; for then ye will trade with Christ, and for his gold that will make you Rich indeed, you will not run as uncertain, and beat the air, you will not pursue shadowes, and perish.

\* Vexatio dat intellectum, Schola cyrcis Schola Luceis. Cyr. Serm. 4. de immort.

† Blasphemiam ingeris religioni quam colis qui quod confitear, non ante omnes impleveris. Cyr. de Sin. Clericorum.

## 20 A WORD TO MOURNERS IN ZION.

perish in the pursuit; but will run and obtain, fight and prevaile, and carry the prize and Crown of Glory. Eph. 5. v. 16. Rev. 3. v. 18. 1 Cor. 9. v. 26.

5. In a time of such perplexity, and uncertainly Labour to secure 1. the treasure and pearly of prize; 2 Pet. 1. v. 10. if it be in fustie what need we value the loss of perishing trifles? 2. Provide a retiring and resting place and when you espy no city of refuge, run to the strong rock, and provid you Chambers there; and however tempestuous the storm may become, ye need not fear. Isa. 26 v. 20. Pro. 18. v. 10. Psal. 61. v. 23. 3<sup>d</sup> while there is so little love and kindness to be pested from men, and so little truth and fidelity among them, so that we may take up the word. Mic. 7. v. 5. 6. 4. rejoyce that ye have a friend in heaven, to whom ye may run, and whom ye may safely trust; and when ye find little comfort in conversing with men let your Conversation be in heaven; be frequent and fervent in your adresses to God, and carefull to maintain a fellowship with the father & his son Jesus Christ; be much in prayer, Meditation, reading, & take heed how ye perform these duties Phil. 2. v. 10. Joh. 2. v. 3. Luk. 8. v. 18. Heb. 4. v. 2. Jam. 1. v. 2, 22, 23. but you will say, what could discourage us if these were secured? But how may that be don? Ans. as to the first an heavenly Conversation is the best way to secure the heavenly treasure. Colossi. 3. v. 2, 4. As to the second run in to that rock, and these Chambers of security by faith; if thou thus cast thy self and all thy burdens on the Lord he shall sustain and care for thee: Psal. 55. v. 22. 1 Pet. 5. v. 7; If with him Psal. 61. v. 4. thou trust in the Covert of his wings, thou mayest with him. Psa. 63. v. 7. Rejoyce under their shadow: O then, when thy heart is overwhelmed, say with that eminent Believer Psa. 61. v. 12. *Hear my cry O God, and lead me to the Rock that is higher then I.* As to the 3<sup>d</sup>, our Blessed Lord assures you that ye are his friends, and shall abide in his love if ye keep his Commandments, and do what soever he bids you. Joh. 15. v. 10, 14.

6. Set the Lord allways befor you, and walk as under his all seeing eye, and as hearing the sound of the last trumpet in your eares, and summoning you to judgement, to give an accompt of all ye have don and said Psa. 16. v. 9. 2 Cor. 5. v. 5, 10.

7. Be tender and \*tremble at the word of God, at the whole word, not daring to cast any part of it behind thy back; O said noble *Luther* let the word of God come, and tho we had an hundred necks let them all stoop to it: and O said *Cypr: loquere magister bone, libenter te audio, & cum adversariis mihi & cum irasceris.* O do not wound Conscience in the Least; as knowing that ye Cannot please God in any thing; unless ye carefully endeavour to please him in all things Colossi. 1. v. 10. Jam. 2. v. 10, 11. Act. 24. v. 16. and think it not enough to leave off the practise of some sins, unless ye forsake all; and unless ye forsake and loath, and find in your selves that indignation and Revenge against, and carefullness to avoid it 3 Cor. 7. v. 11.

8. Beware of doing any thing out of a doubting Conscience, not being persuaded of its lawfulness. Rom. 14. v. 14, 23. and O beware of going against thy

\* *Audaciam existimo de bono divini precepti disputare, nec quia bonum est (i. e. nobis videtur) auscultare debemus, sed quia Deus precepit. Tertul. de penit.*

thy light; if thou act against conscience thou art not subject to Gods authority, but despisest him speaking (as thou supposest) by his deputy. Jam. 1 v. 5. *Bm* (saith Mr. Buttroughs) take heed the Devil be not in the Conscience, (as the place where he thinketh he may lodge, with least suspicion) that must be no sanctuary to him, but he must be pulled from the horns of that Altar: and (saith he) if a man be proud and turbulent in his Carriage, 2. if he will not make use of means to inform his Conscience, 3. if he Can give no rationall account for his actings, 4. if he go against his own principles, &c. we fear the Devill is in that mans Conscience.

8. Let self deniall be thy dayly study, that being the first Lesson of Christianity; & if we be Christians indeed it must be our dayly task, it being so necessary & so hardly Learned: that Idol, mistaken, miscalled, Satan serving, God dishonouring, self destroying *SELF*, keeping still such Court in the heart tho in part renewed, and having such power and credit with us while in this state, may readily be Intertained and insinuat it self where it is least suspected, in our professions, religious performances, humiliations, sufferings for, and labours in the Gospel, yea and with our Zeale, unless we be very humble watchfull circumspect; and that dead flie in the apothecaries oyntment will make it stink; what we do for self will not be reckoned as service done to Christ. Mat. 16. v. 24. Gal. 6. v. 7, 8. hence,

9. Be much at home and at the work of, *self examination*; be not strangers where ye ought to converse most, and with what ye should be best acquainted: O Be diligent students in the book of your own hearts and Consciences; search after and diligently examine What have been, and are your works and way; and whatever Business you may slight or neglect forget not seriously to try and examine whether ye be in the faith or not; & to Commune much with your own hearts, bringing your hopes and expectations, your profession and persuation, your works walk and way to the touchston of the sancturay, the word of God. Psa. 4. v. 4. Psal. 77. v. 6. 2 Cor. 13. v. 5.

10. Be Nathaniels Christians Indeed, abhorring Hypocrisie as the bane of the Cristian profession: seek not a *name*, but to get the (*new name*) Rev. 2. v. 17. and to have the name of God engraven on thy holy Conversation. Rev. 3. v. 12. do not perform religious duties with sound of trumpet Mat. 6. v. 5, 17, &c. Say not, *pulchrum est digito monstrari, ac dicier hic est*. Put not on more sail then ye have ballast, and set not up a sign at the door for what is not within: let not the wind of applause fill the sails if your Courie be heaven ward; the less dinne and noise ye make your profession will be judged the more sincere; and since so many are ready to mock at Religion because of the Hypocrisy of some empty professors, with what care should we abstain from all appearance therof, that none have occasion to laugh at us, for a piping voice, affected tone, a sullen and austere countenance Artificiall sighs and groans. Oh that in such a day, so many should desire rather to *appear*, then *be*, and rather to *shine*, then *have light*. O let your sincerity appeare as in your zeal for Gods worship and truth, so in your upright and righteous dealing with men, and in your civil courteous Kind carriage to

## 42 A WORD TO MOURNERS IN ZION.

wards them. *I would* \* (*said Mr. Watson*) *try a morall man by the duties of the first table, and I would try a Professor by the duties of the second table.* O study to answer your relation, and conscientiously to discharge your Relative duties, these being the touchstone of our sincerity: who will account him an honest Christian, who is not a good husband, parent, Child, servant, neighbour, who is not upright in his dealing, faithfull in his promises, and sincere in his Professions? O let none have occasion to say he met with a cheat, while he had to do with one who had a name in the Church! Joh. 1. v. 47. Rom. 2. v. 21, 28, 29. 1 Cor. 8. v. 5. hence.

11. Beware of a haughty heart and supercilious carriage, and doe not exercise thy self in great matters, and in things too high for thee, above thy reach, and without thy Sphere. Psa. 131. v. 1, 2. stretch not your self beyond your line, and leap not over the hedge lest a serpent bite you; zeale is precious, it is a heavenly spark, but fire not kept within the chimney may consume the house: when we meddle with things without our reach, and play the Bishops (as the word 1 Pet. 4. v. 15. importeth) in another mans Dioceſs, as we act without Gods warrant, so without his blessing, and may fear his hand: Ah from whence doth all mischief and confusion Come, but from mens pride driving them beyond their line, and to act without their Sphere? and *O what a quiet world should we have* († *said Mr. Gurnal*) *if every thing and person knew, and kept its own place!* and O if they (and how many such are there) who are guilty herein would ponder what he further writeth concerning such turbulent meddlers *what thou doest without a call, cannot* (*sayeth he*) *be don in faith; 2. when thou thus attest thou pusest thy self out under Gods protection; 3. thou canst have no comfort in suffering for what thou doest without thy Masters call and warrant; 4. such as dare go without their Sphere know not by what spirit they are led, it must be an erratique spirit that carrieth us out of our place; 5. men would consider from what principle their irregular and eccentricall motions must flow, viz. 1. Pride, 2. discontent with their condution, 3. unbelief, (supposing that God did stand in need of their sinfull and unruly motions to carry on his work) 4. blind and misinformed zeale.* Ah if the eccentricall motions of the time were rightly analized, I fear it might be found that much of that which is fathered upon faith and trusting in God, and zeal for his glory, would be resolved in unbelief, impatience, carnall policy, and self ends.

12. Prize and esteem persons and things according to their relation to Christ; 1 Cor. 2. v. 2. Colossi. 3. v. 11. 1. as to persons love for Christ, and with *BUCER* all in whom ye see any thing of Christ, tho they be not of your persuasion as to matters controverted among the faithfull, 1 Cor. 13. v. 2. and make conscience of these duties towards the Bretheren, to which this love doth engage thee; v. 4. 5. art thou persecuted take heed thou doe not persecute, and wound by thy tongue these who are persecuted for Christ; Wo to them who add affliction to them who are afflicted for his name by their Censorious and uncharitable speeches, and by a tongue set on fire of hell, tho under a pretence of zeal for heaven. 2. as to things prize his word, and prize and own his truth while so many now are

astha-

\* Farewell Sermon. p. 157.

† *Christ. arm. part. 2. Chap. 2.*



## AND TO THE SECURE

43

ashamed of him and it; Buy his truth, but sell it not ye know not its worth; Prov. 23. v. 23. if ye sell, ye will loose on the bargain, and repent of your folly; chuse suffering rather then sin, and to endure hard things rather then to part with this precious pearle: but tho ye should prize every truth, and make Conscience of every duty on which ye see Christs signet yet Lay out your zeal mainly for what is of most concernment; tho ye must not disown or deny any truth, yet ye should mainly contend for the faith once delivered to the saints. Jud. v. 3. and tho we must not abandon any duty, yet we must not with Hypocriticall Pharisees prefer duties of less concernment: Matt. 23. v. 23. Be not like the Hypocrites who will ruse many miles and upon many dangers in following pretended duties whereby they may get a name, and be noticed, and yet make litle Conscience of serving God in his own way if in it they be not noticed, and Cannot by it get a name. Once more prize Gospel ordinances because they bear his seale, keep up their Authority as being the meanes of salvation, the conduit of heavenly influences, and shining lights whereby blind mortals must be directed homeward to their rest. Rom. 10. v. 17. Rom. 1. v. 16. 1 Cor. 1. v. 21. and hence the many directions for keeping up the credit of ordinances in most defect and dark cases; Song. 1. v. 8. Eph 4. v. 12, 13. Heb. 10. v. 25. Act. 2. v. 42. Act. 20. v. 7: Iude v. 10. do not Scare at your meat because ye have a quarrel against the Cook who dresseth it; and slight not Christs ordinances because of some failings in the administrators; do not think ye can honour God by despising his worship: Ah shall it become a mark of zeal, that hitherto hath been judged an evidence of profanity? the Lord knoweth how Sabbaths are spent by those who stay at home while they are called to worship God in his publick ordinances: Consider what a guiltiness and provocation it is to withdraw from that part of his worship whereby he is most honoured in the world! and what a hazard it is, and how much thou mayst loose by being absent where God hath told us he would Come and blis us. Exod. 20. v. 24. *Whereas (saith \* Mr. Rutherford) ye complain of a dead Ministry in your bounds; hunger of Christs making may thrive under Stewarts who mind not the feeding of his flock; the flock is obliged to seek him in the shepherds tents. [O Blisssed soul that can look above a pulpit, and over a man up to Christ:] conversion and life is not tied to a mans lips and lively preaching, the blessing of ordinances must be looked for from their Author upon whom we must wait, we know (sayes Reverend Beza with 17 Ministers of Geneva in their Answer to non-conformists in England Ann. 1547.) that it is better to have half a loaf, then no bread if thou wert hungry indeed thou wouldst say, better course fare, then to starve.*

13. Let your Moderation be known to all, your meekness, compassion, tenderness, condescension: Philip. 4. v. 3. 1 Cor. 9. v. 19, 22. Rom. 15. v. 1. Now we are Come to a point wherein the safety, wellfare and beauty of the Church is so neerly concerned, viz. *the unity of the faithfull among themselves.* Let us therfor stay a while in pressing of it, and discovering the evil of Schism and Division, how pernicious it is to the Church as displeasing to God; and O if men persecut, God smite, and we cut and rend, how lamentable must the case be,

F 2

and

and how foolish we if we thus expose our selves to reproach, to be a gazing stock to Devils and men, provoke the Lord against us, and encourage persecutors to prosecute their cruell designs? therfor let us here stay a while, and for our more clear and distinct procedur speak to this head in severall directions, wherof this shall be the first. O let your meek and Moderat conversation make you and your profession amiable in the eyes of others: Be not furious and Jehu-like drive without Consideration, but ponder dangers and precipices that are in the way; we cannot exceed in our love to God, and zeal for his Glory, but it is easy and ordinary to exceed in the ontgoings of our passion, which we are ready to father on our zeal; the famous *Antony* being askt by the fathers of that time, what was the vertue wherby a man was preserved in the Offices of piety, that he may continue in the practise therof to the end? wisely \* answered, that *Moderation and discretion* did herein excell; that tho the exercise of many Graces was necessary, yet the fall of rash zelots might convince us that herein *Moderation* must have the preeminence.

14. Be not selfwilled, turbulent, implacable, and tenacious in your own quarrell, and as to what your personall Interest may be Concerned in: take away † (*says Bernard*) mens will and there will be no fire in hell; and take away (may we say) passionat wilfull will and the fire of contention will die out, Prov. 13. v. 10. O But to be of a tractable humble condescending temper is a noble commendation, ‡ *I will* (*says Ashtinus to Aristippus*) alwayes acknowledge you the better and more worthy man, because I began the strife, and you the peace. hence.

15. Let the Athenian \* *aporia* be established, and a line of forgetfulness drawn over all our differences, that they may be buried in oblivion: and let none say of thee, that when the faithfull are for peace thou art for war: O if thou have any zeal for the Glory of Christ, and the good of his Church walk by that Divine rule Phil. 3. v. 16. [Wherto we have already attained let us (saith the Apostle) walk by the same rule, minding the same things; and as for some particulars wherein we may differ, let us not press our own sentiments on others

But

\* Cum hac questio esset proposita inter Patres qua nam virtus Christianum hominem in officiis pietatis recte conservaret? Et alii aliter responderent, alii id commode jejunis vigiliisque, alii contemptu rerum externarum, alii per charitatis officia posse fieri censebant; respondit tandem Beatus Antonius inquit, omnia qua dixistis utilia sunt Christianis, sed his principalis Gratia tribuenda non est, idque plurimorum fratrum casus, confirmant qui versantes in his observationibus decepti sunt, eo quod in bono quod capebant [modum & discretionem] non tenuerunt: in omnibus ergo qua agimus discretio anteponenda est: constat sine discretionis gratia & modo nullam perfici, vel stare virtutem posse. --- Porro addidit Divus Antonius exemplum Heronis Senis, quo ostendere patribus voluit non posse sine gravi periculo corporis & anima pretermitti modum ac discretionem] Vis. Antonii per Nozerenum ex Athanasio pag. mihi 109. The saying [ανδριαν] nequid nimis] is well knowne tho little observed.

† Cesset propria voluntas & non eris infernum. Bern. Serm. 3. de ref.

‡ Apud Plutarch de cobibenda ira.

\* Consults the Ministers of the provinciall Synod at London [Inf. div. minist.] part. 1. c. 13. and Preface with M. Burroughs his veniunt, pag. 286.

## AND TO THE SECURE.

43

but patiently wait till God revile his mind to us as to these. ] [If (saith \* *M. Gurnal*) the servants by their struggling about the house dressing thrust the child in the fire, and burn it, what thanks will they get from the parent the Master at his return: the Child (saith he) is religion, which is like to perish by our debates and divisions. ] hence.

16. Let us mourn for our sinfull, foolish, Church destroying, and self destroying divisions which have been both the meritorious and Instrumental cause of so much ruin; by these we have provoked God to wrath against us, reproacht the truth we profess, and made our selves a reproach, have played the Adversaries Game, have encouraged and strengthened their hands in their attempts against us, weakened our own hands, and have not pondered what our Lord Warned us of (tho so clear in it self) Mark. 3. v. 24, 25. nor the saying (not more common then manifest) *Divide & impera.* O then, *Mark them that cause Divisions, and by good words and fair speeches deceive the hearts of the simple;* Rom. 16. v. 17, 18. and, if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowells and Mercies let nothing be don through strife or vain Glory, having the same Love and being of one accord: Philip. 2. v. 1, 2, 3. O how are we engaged to love these Ministers, and esteem them highly who are for peace unity moderation charity and love among the faithfull; Such Ministers being a blessing to the Church while they live, and their Memory precious to posterity; *the ornament of a meek humble and quiet spirit being in the sight of God and man of a high price,* and may be called the truly zealous sincere Christian his Crown, the character of a Gospel like frame, the comfort of the Bretheren, and a noble attractive to allure and draw in those who are without. 1 Pet. 3. v. 4. Coloss. 3. v. 12, 13, 14, 15. O then have no hand in renting and dividing the Church; is it not Christs body; Ah while the enemy is seeking to destroy it, wilt thou cut it in pieces? How much so ever of zeal may be pretended for such a work, yet we are persuaded from the word of truth, that *only by pride cometh contention.* Prov. 13. v. 10. the zealous M. Firmin speaking of the wofull divisions and many sects then abounding in England, and the abominable blasphemies vented by these who once seemed to have been most zealous and eminent professors, *think it not strange (said he) to see it so, for I knew the most famous, and who seemed the most zealous among them, and saw the bones of pride shamefully stick out in them all.* Little good can be expected from a prond zelot: O then while ye are asserting, standing in defence of, and suffering for the faith, *study to keep the unity of the spirit, the unity of the faith, the \* unity of the Church in the bond of peace.* If any would but reflect on Christs legacy and last words to his disciples, his farewell Sermon, and solemn prayer Joh. 14. v. 27. Joh. 15. v. 12, 17. Joh. 17. v. 11, 21, 23. Or if any would seriously ponder the Apostles most pathetick exhortations, and the Arguments whereby he presseth these 1 Cor. 1. v. 10. Eph. 4. v. 33, &c. Philip. 2. v. 1, &c. Phil. 3. v. 15, 16. Rom. 12. v. 9, 10. 1 Thess. 4. v. 9. with many more to that purpose, and if any will call to mind the sharp rebukes and checks given to, and the

\* *Gurn. Christ. arm. part. 2. c. 2. see also M. Burroughs Iren. c. 10.*

† *Eph. 4. v. 3.*

## A WORD TO MOURNERS IN ZION;

the dismall characters of separatists and Church dividers, with the sad regrave and Lamantations over them 1 Cor. 1. v. 11, &c. 1 Cor. 3. v. 31. 1 Cor. 11. v. 18. Gal. 5. v. 20; Jud. v. 19. who (I say) considering these things could imagine that the tares of division and discord among Bretheren could be sown by any but the envious one, and his factors? Yet for the further conviction of Schismatics, let us add somewhat more, beginning with that Gospel like prophecy of Christs Kingdom, that under it those who are by nature wild like wolves Lions and boares shall ly down together, & sweetly feed: Isa. 11. v. 6, &c. & did not Zacharias Prophecy of Christ, *that he should guide our feet in the way of peace?* Luc. 1. v. 79. 2 is it not a special promise in the Covenant of grace that the Lord will give us one heart, and one way? Jer. 32. v. 39. Ezek. 11. v. 19. and O what a stumbling block is it to the Jewes that they see not these prophecies and promises fullfilled in those who are called Christians? 3 is not Christ the prince of peace? Isa. 9. v. 6. is not his Gospel the Gospel of peace? Rom. 10. v. 15. is not peace included in our Christian calling? 1 Cor. 7. v. 15. did not Christ die with peace in his lips? Joh. 14. v. 27. Joh. 17. v. 21. and after he arose from the dead, did he not salute his disciples with the blessing of peace? Joh. 20. v. 19. and did not the Angles at his birth proclaim peace (as to, so) among the saints on earth? Luk. 2. v. 14. 4 has he not made love and concord the badge whereby his Genuine followers may be known, and appointed it to be worn as his Livery. Joh. 13. v. 35. and hath he not made it a gagge for stoping the mouth of adversaries, who are ready blasphemously to say *he was not sent of God?* Joh. 17. v. 21, 23. 5 is not the Communion of saints an article of our creed and engraven upon, and sealed by the Lords supper? which therfor beareth the name of COMMUNION, as with Christ our head. 1 Cor. 10. v. 16. so among our selves; v. 17. 6 how pithily doth the Apostle as at one breath hold forth so many and such strong bonds of peace, and for keeping the saints in unity, that it might be supposed the Divell, the world, the pride of mans heart could not be able to burst these asunder? Eph. 4. v. 4, 5, 6. O precious and noble unity and Love? which makes us Look, like Christs disciples and Christians indeed; which is so beautifull and amiable in it self, and so sweet and comfortable to those who follow it, which is such a noble attractive and loadston to draw in those who are without; the strength and ornament of the Church and a terrour to enemies; such a noble guard against heresies and errour, and as for preventing much mischief from men, so many sad judgments and stroaks from God: and what shall I say more? It is *the bend of perfectness, above all things to be put on.* Coloss. 3. v. 14. 1 Cor. 13. v. 13 O then wouldst thou see God, & wouldst thou have God to blis thee, *follow peace and holyness.* Heb. 12. v. 14. Rom. 12. v. 18. Psa. 133. v. 1, 3. Psa. 34. v. 12, 14, and as the Lord from time to time hath visibly blessed his people *when they walked together in unity and love*, so when divisions and contention once entred the Church, it proved a forerunner of judgements & Gods wrath to break out against his people, & of sad persecution from adversaries: & the judgements on, & tragical ends of Schismatics have been very signall and remarkable, as appeareth, if we begin at the first noted Schismatics Korah and his company, and follow the History



## AND TO THE SECURE.

47

story from the first Christian Churches to this day; especially since the reformation happily begun by Zwinglius and Luther: we may not stay on a Historically account from Sleidens commentaries or Ofander his Ecclesiastical History, but for a brief view of Gods judgments on such, we now only referre to D. Hoornbeck his sum: contravers. P. 739. seqq. M. Bailly his disuasive from the errors of the time, P. 13. seqq; and his vindication of that disuasive P. 5. seqq; And how zealous the truly zealous have been against Schism and division, as being so pernicious to the Church, and dishonourable to Christ, might at large be made appear from their writings; But we may not stay on citations, else whom could we passe over who have written on that head? Yea thee brethren of the congregationall way (tho they went too great a length towards separation yet) pretend to joyn with us in our testimony against separation & [Firmin Burronghs Norton] have written large treatises against it, & the five dissenting Bretheren in their Apologeticall narration speak to the same purpose: nay so odious is that imputation, that they who are most guilty are ashamed to be branded therewith, and will be ready to cry out against it; so that Schismatics bear that black mark of obstinate Hereticks Tit. 3. v. 11. they are *self-condemned*. But what judicious sober Christian will not joyn with that cloud of witnesses, the Reverend \* Ministers of the provincially Assembly at London in their commendation of zealous [Bucer] While he protesteth, *that he would gladly purchase with the lose of his life the removing of the great scandall by the division of Christians*, and with Luther (while in a good moode) professing *tht he was as desirous to embrace peace and concord, as he was desirous to have the Lord Jesus propitious to him*, and with them while they joyn with the Bretheren of the congregationall way in new England, protesting *they can truly say that it is far from them so to assest the discipline of Christ as to detest the disciples of Christ; so to contend for the seamless coat of Christ, as to crucifie the Living Members of Christ; so to divide our selves about Church communion, as through breaches to open a wide gape for a deluge of Antichristian and Profane malignity, to swallow up both Church and civil state*. Ah what tongue is able to expresse the mischeefe that hath come to the Church by firy contention and Division? And who can produce so much as one Instance of any good that any where or any time came thereby. So that we may well conclud, that [in a true & reformed Church there is no evil so great, and so Pernicious, as the evil of Schism,] which alienats the hearts of Bretheren, begetteth rancour and malice, and often new errors, and strange opinions more dangerous then what at first was complained of, (for Schismatics being sensible how odious their Schism is; must pretend some great matter, and finding nothing that can be a just plea for their course, they must start now questions not formerly moved, pick new quarrells, and if nothing can be found manifest truths must be called intolerable Errors; & Apostacy and defection must be objected tho the matter in controversy neither Concern faith nor holiness.) And thus obstructeth remedies and hopes both of union and reformation: thence M. Norton thus pithily laments that evil, *Alas, Alas* (saith

\* *Inf. Div. Minist. Epist. to the reader.*

† *In vera & reformata Ecclesia nullum malum est tantum, & ecclesia tam perniciosum ac malum Schismatis vid. Aquin. loc. citand.*

## A WORD TO MOURNERS IN ZION.

(saith he) is there no medium between a *BONIFACE* and *MORELLIUS*; *betwixt papacy and Anarchy*; if there be a mystery of iniquitie in the one, is there not an universality of iniquity in the other? Ah how sad is it to hear the magistrat as a faithfull nursing father upbraid the Ministers of Christ for betraying their trust in destroying the Church with their indiscreet debates, and schismatick practises? That while he laboured to increase and preserve it they sought to break it in pieces, and ruin it; thus the † first famous Christian Emperour Great Constantine challenged severall Bishops in his time, while he writeth to these convened in a Council at Tyre, how is it (a) (saith he) that ye doe not inquire what is pleasing to God, but study to oppress one another? And what is the fruit of your debates? The Barbarians by me have been brought to worship Christ, and ye mak his worship to be neglected by your Contentions, which tend to the destruction of mankind; & in another Epistle (b) he tells them [how great his griefe was because of these, and obtesteth them to pity him, and to allow him some tranquillity of mind by seing them live as Brethren in unity; upbraiding them with the Carriage of Philosophers (as we may now our Brethren with Papists) among whom tho there be great diversity of opinions, yet they conspired together for the profession, and their own safety in the unity of one body: But (saith he) by your discord the holy Mysteries are contemned, the Church despised, and the people rent asunder in factions and parties] and with what indignation at the 1. generall Nicen council did he cast their defamatory libells into the fire? As for primitive Christians, they so abhorred schism that without scripture warrant (as Jerome supposeth) they set up a Bishop (tho not a Lord prelat) above his Bretheren, to prevent and remedy it; (which afterwards was judged to be an improper remedy, as often feeding, rather then Curing that malady) however thus their zeal against Schism was hereby manifested: But let us add some few other testimones, [he who departeth (saith) (c) Eunodius from the unity of the Church offereth a fat sacrifice to the Devil.] And saith (d) Cyprian, [he Cannot have God to be his father, who will not cleave to the Church as to his Mother,] and saith (e) Irenaus, [Whatever good be pretended to Come by *SCHISM*, it cannot counterballance the evil of *SCHISM*,] which (saith (f) Jerome) cannot long

con-

† The two Philips Father and Son, having no time to do much service to the Church, being so quickly cut off by [Decius] his conspiracy, yet both are said not onely to have embraced the faith, but to have been martyrs for it: [uterque autem Decii opera interfecit est ob susceptum baptismum, & professionem Christiani nominis.] Carion Chron. lib. 3.

(a) Nescio quid tot conventionibus emolimini, nisi ut veritas subruatur: non advertitis quid domino placeat, sed quomodo proximos opprimatis; Barbari per me Christum colunt & vos illius cultu neglecto contentionibus & odiis deseruitis, quæ ad humani generis tendere videntur interitum Massæus Chron. lib. 10. pag. 138.

(b) Pestra discordia emergente Sacra Misteria contemnuntur &c. ibidem pag. 135.

(c) Eunod. apud Forbes. instruct. Hist. lib. 14. c. 1.

(d) Apud Gratian. caus. 24. quest. 1. c. alienus.

(e) Iren. advers. Hæres. lib. 4. c. 62.

(f) Apud Gratian. caus. 24. quest. 3. c. Inter.

continue without Herefy: ] and (a) *Opratus Alexitannus* is not afraid to say that, *Schisma is the chief of evils*: and judicious (b) *De Amies* durst call it, *Peccatum Gravissimum*; a most grievous sin: but *Opratus* goes on telling us, [that it is a greater sin then Homicid or Idolatry: ] and (c) *Austin* comes not short of him, while he saith (having his eye as I suppose on what our Lord saith to Scribes and Pharisees *Mat. 23. v. 15.*) [if any be converted by Schismaticks from Idolatry, and infidelity, they are not gained, but desperately hurt by the wound of Schism ] and *Denis* of Alexandria in his Epistle to the famous Church divider *NOVATUS* (d) speaketh to the same purpose, [thou shouldst (saith he) rather have suffered any thing, then suffered the Church to be divided: it is a glorious may I count it a more glorious Martyrdom that the Church may not be divided, then to be kept from sacrificing to an Idol ] not as if these judicious fathers would compare Schism with Idolatry and infidelity as to the immediat object, or ultimate end; as if the glory of God were as directly and immediately concerned in Schism, as in Idolatry; but they considered the consequents, and good of the Church; & because (as *Denis* tells us) a multitude is concerned in the mischief from Schism, they lookt upon it as so pernicious an evil: and thus (e) *Aquinas* doubted not to affirm, [that no sin against the second table was so great as Schism; and that in some respect it was greater then the sin of infidells: ] and if we would (f) consult that Author we will find its geneologie and parentage, as also its daughters and offspring to be very dishonourable.

As for the properties of Schismaticks and separatists, the Apostle tells us that 1. they are carnall and walk as men not as saints; 1 Cor. 3. v. 3. 2. that they are deceitfull, creeping in to houses, and by good words and fair speeches seek to deceive the hearts of the simple; 2 Tim. 3. v. 6. 3. that they have a form of godliness, but deny the power of it; and are such as should be avoided, and marked; ibid. v. 5. and Rom. 26 v. 17, 18. 4. that whatever they pretend, yet they are sensuall not having the spirit; and cannot in that mischievous work serve the Lord Jesus; tho (saith (g) *De Pareus*) divisions may be in the Church, yet they are the Devils work.

We may not stay to discover those divisive principles ye must disclaim; these divisive passions and affections ye must abandon; and those divisive practises ye ought to guard against, and beware of: but for a discovery of these, with their proper remedies, let me remit you to M. Burroughs his golden *IRENICUM*: but O if Schismaticks would but consider, that the Lord accounteth the injury don to his Church as offered to himself, that they who touch it touch the apple of his eye: now if the touch be so smarting as thus to cut rend and divide, how must he be concerned? [we have not (saith the Apostle, Heb. 4. v. 15.) an high priest that cannot be touched with the feeling of our sores and infirmities:] how neerly then must he be touched with such a wound as thus teareth and divideth his body?

G

is

(a) *Opratus de Schif. Donatist. lib. 1.* (b) *Amies. de Conscient. cas. lib. 5. c. 12.*

(c) *August. de Baptis. contra donat. lib. 1. c. 8.*

(d) *Apud Euseb. hist. Eccl. lib. 5. cap. ult.* (e) 2. 2 *Quest. 39. Art. 2.*

(f) *Ibid. quest. 37. art. 2. & quest. 37. art. 2.* (g) *Par. in Rom. 16. v. 17.*

is not the Church his body? Eph. 1. v. 23. and are not we Members thereof; and of his flesh and bones? Eph. 3. v. 10. will he not then reckon Schismatics amongst the piercers of his body, and esteem the violence thus offered to the Church as if to himself? and Ah must he not have the heart of a tiger, who in a day of such distress dare thus wound the afflicted? and can he call himself a friend, who while enemies are seeking to destroy it, dare divide rent and cut it in pieces? [Schism being (as \* *D. Pareus* speaketh) as great a destruction to the Church, as the cutting of the hands or feet, or the dividing of the head in two is to the body.] Now let us shut up this direction with the words of great Austin, [to whom † (saith he) will God reveale his truth, but to those who walk in the way of peace? O remember we are men, and to mistake and erre is a temptation common to men; but to love our own judgment so as to break the unity of the Church in pressing it, is devilish presumption: to erre in nothing is the Angels perfection; and wanting the perfection of Angels, let us not run upon the presumption of Devils.] hence.

17. Let us not be easily provoked, nor think evil of our Bretheren because they differ from us in some points far removed from the foundation, & having no direct influence on holyness; and perhaps not so clearly revealed, which may be, (& etc among the more sober and judicious) amicably debated according to the analogy of faith: for while *we know but in part, and see but through a glass Darkly*, it is not supposable but there will be different apprehensions and judgments concerning such matters and questions; in order to which the exhortation hath place (and when will we be so wise and selfdenied as to hearken to it) *hast thou faith have to thy self befor God.* Rom. 14. v. 22. and is not the rule clear, Philip. 3. v. 15, 16. *Wherso we have already attained let us walk by the same rule, and if in other things there be diversity of sentiments, let us forbear one another till God reveale his mind to us Concerning these.* Ah there being a sweet harmony and unity in the faith, will we not come, or continue under the bond of peace, and with all lowliness and meekness forbear one another in love? Eph. 4. v. 2, 3. Oh who reflecting on the seven divine cords and bonds of love and unity held forth in the 4, 5, 6. following verses could imagine that a saint indeed could cast these off? hence.

18. Let me obtest you not to mistake, nor put a wrong gloss on the Commands to sepearat, Come out from among, to have no fellowship with, yea not to eat or drink with such and such sinfull persons. 2 Cor. 6. v. 15, 17. 1 Thess. 3. v. 14. 1 Cor. 5. v. 11, &c. else you may cast your selves into a Labyrinth of intolerable miscarriages, errors and inconveniences; and be tempted to cast of these bonds the light of nature, morality, and reason have laid on; and may with Hypocriticall pharisees Matt. 15. v. 3, 6. Pretend religion and Conscience for casting of the duties the law of God obligeth thee to perform to thy relations; wives may abandon their husbands, Children their parents, servants their Masters, subjects their lawfull magistrates, and the flock their faithfull pastors, contrary to the light of nature, to the *fundamentall* laws of Government Society and order, and the divine commands Coloss. 3. v. 11, 19, 20, 21, 22. Cor. 7. v. 10, 13, 14. 1 Pet. 2. v. 17, 18, 19. Heb. 13. v. 7, 17, &c. But for understanding those places wherein

\* *Par. in 1 Cor. 11. v. 18.* † *Aug. de Baptis. contra donat. lib. 2. c. 5.*



wherein we are prohibited to have fellowship with unbelievers, with the profane, &c. Ye would remember that many such prohibitions were occasionally temporary, particular and not to be extended to all persons, times, and occasions: such were many prohibitions to the Jewish Church, especially in reference to the seven nations devoted to destruction; and in the new Testament, in reference to scandal, because of the weakness of some new Converts; or 2. because of tenderness towards the converted Jews, notwithstanding their adhering too tenaciously to some ceremoniall customs (which being once of Divine institution were to be buried honorably) of which number that of separation and keeping at a distance from such and such persons, was not the least, 3. because of the great hazard to the infant Christian Church from promiscuous mixtures; especially where Churches were not well constitute, and had no Eldership and consistory erected: but 2. the prohibitions in the places cited do (as Calvin observeth) relate to Idolaters, and do condemn all joyning with such in their idolatrous worship: and 2. with these who were within the Church, after that by the sentence of excommunication they were cast out, and contumaciously persevered in their wickedness; But if privat persons were left to be judges in this matter, who seeth not what confusion uncharitableness, and wrong judging might follow thereupon? But 3. as to others, who are tolerat in the Church, and on whom no mark is set by the Eldership, yet continuing in their wickedness, and their carriage being scandalous we are forbidden to have any Intimat, voluntary, delightfull fellowship with such; we standing under no such relation to them as obligeth us to a familiar fellowship: and 4. when duty obligeth us to converse with such, we must take heed that we do not participat with them in their wickedness, or Incourage them in their sinfull course: *Cavendum est ne quo sordium consultu nos inquinemus*, saith \* Calvin; to whose accurate and judicious commentaries on the places on which men of sectarian principles fasten their wild glosses, † we remit such as would not be deluded by Separists: let us then search the scriptures and compare these diligently, and we will find 1. that there is nothing in these prohibitions to scarre the most tender and circumspect Christian from fellowship, and familiar conversing with sincere seekers of God, who keep the unity of the faith, notwithstanding some differences concerning matters of less importance, & not so clearly revealed: 2. such will find that there is nothing in these to hinder them from joyning in the ordinances of Christ with these from whom they thus differ; if the ordinances be pure, & no sinfull conditions of communion be imposed on them: hence 3. such will find in these no warrant to withdraw from ordinances because of some failings in the admistrators, or the personall sins of them who are to joyn and partake of these ordinances; for their sins cannot defile thee, nor polut the ordinances of Christ hence.

G 2

Walk

\* Calvin. in 2 Cor. 6. 17.

† Paulus de iugo impietatis loquitur b. e. de participatione operum quibus communicare christianis fas non est: --- Jugum ducere cum infidelibus nihil aliud est, quam operibus infructuosis tenebrarum communicare, & manum illis in significationem consensus porrigere. in v. 14. vid. etiam in 1 Cor. 5. 11. & in 2 Thel. 3. 14.

## 59 A WORD TO MOURNERS IN ZION,

19. Walk by rule, and make no singular example or priviledge thy copy; let thy obedience be regular, and conform to standing rules rightly understood, and applied, so that that thou mayest be able to answer the question Isa. 1. v. 12. who required what thou doest, and who required it at your hand? Obedience if not regular deserveth not the name, and a performance without a warrant is no duty; to supererogat is but to presume, prevaricat provoke: there be in the word some speciall, occasionall, and temporary commands given to some, at some particular time, and on a peculiar account, as these Matt. 10. v. 9, 10, 14. 19. Luk. 10. v. 14. 2 King. 4. v. 29, &c. And there are some singular examples, as that of *Rhineas, Ehdud, Iael*, &c. And if thou set up these for a rule thou mayest turn Quaker, Enthusiast, Morellian, Libertin.

20. Give no offence, be tender in the matter of scandall either on the right or left hand, either by a wicked practise, or fond fancy and imagination, or by thy apostasy and forsaking the way of truth and duty: however many pretending tenderness are not afraid to scandalize the faithfull. yet wo to that man by whom offence Cometh. Mat. 8. v. 7. 1 Cor. 10. v. 32, 33. 2 Cor. 6. v. 3. Phil. 1. v. 10. But tho some (whoever they be) may give, yet do not thou take offence: Ah shouldst thou brake thy neck because others have cast a stumbling block in the way?

21. Love not to walk in untrodden paths, or to go alone; beware of singularity as favoring of pride and Hypocrisy: tho thou must not be conform'd to the world, and walk in the broad way for company-sake. Rom. 12. v. 2. so that tho thou wert (as Elias once supposed he was) left alone, thou must not step aside to meet with others, and follow them in any sinfull way, yet no plea from hence for an humorous factious conceited singularity: if sayes Mr. Burroughs thy singularity appear, 1. in things that are taken notice of by others, and by which thou expectest to raise thy name; and if disappointed in that, and others take little notice of these things, or of thee for appearing for them, thou becomest indifferent; 2. if thou care little for such things when they come to be common; 3. if there be no evenness in thy way, and no proportion kept in thy course, but thou art singular in some odde notion or wild conceit and in things materiall darst comply with, and conform (I doe not say to the law, or with the saints but) to the world, thy singularity is humorous and conceited.

22. Watch over thy tongue and bridle it; and abominat backbitting, defaming, and wounding of ones name and reputation and speaking evil of the absent, as being the fruit and evidence of a tongue set on fire of hell; Tit. 3. v. 2. Jam. 1. v. 26. and 3. v. 6. Psal. 15. v. 3. Levit. 19. v. 16. Prov. 11. v. 13. 2 Cor. 12. v. 20, &c. Tho we may speak of the faults of others 1. by way of regrave, 2. for caution, 3. for usefull information, and 4. to offer a materiall for prayer either for them, or for preventing the evil feared by them; Yet how abominable and unchristian like is it, to speak of the faults of others 1. with delight, 2. frequently ordinarily and at every turn, 3. upon slender title or no ground, 4. if of the faithfull, misconstruing their laudable actions, or venting gross calumnies, and spreading lying reports of them; which sin is yet more aggravat if of those who

## AND TO THE SECURE.

53

are suffering for righteousness sake, and if thus affliction be added to the afflicted, and tongue persecution of the sadly persecuted for Christ: shall we count such zealous and religious? nay saith the Apostle pretend what they will *their Religion is vain*. Jam. 1. v. 26. And as this sin is so odious to God, and \* injurious to our Bretheren whom we shoul love as our selves, so it is abominated by very pagans so that one of their † poets accounted it unbeseeming a Roman to company and converse with such: Ah how far now a dayes are many who would be accounted good, from BERNARD his good mans temper? Who when he heard of the fall of any wept, and (as reflecting on Galat. 6. v. 1.) in compassion to him, and out of sense of his own frailty said *ille bodie ego cras*, if he to day hath, I to morrow may fall: O if that distichon which the eminent AUSTIN caused writ over his table, were engraven on our doores, (and in it for his *Mensam* were put our *adem*.)

*Quisquis, amat dulcis absentem rodere amicum,  
Hanc mensam vetitam noverit esse sibi.*

23. O let not a lying tongue be found in you, a thing so odious in it self, so unbeseeming a man, much more a Christian: Ah art thou a sufferer for the truth, and *shalt it be found in thy right hand*? Wilt thou not hearken to the exhortation Eph. 4. v. 25? But if thou wilt not, then look on that sad word Rev. 12. v. 27. and 22. v. 15. And see thy name written among the dogs that must abide without, and cannot enter into the new Jerusalem.

24. Let God have your first and last thoughts every day; 1. in the morning asking your souls what ye may do for your Master his honour and Interest that day, considering what opportunities of service may be offered in it, and set out with a Resolution to walk with him, and to set him befor you in all ye go about, guarding against the snares and temptations ye may be trilled with in your trade business company: O watch and pray that ye enter not into temptation, Mat. 26. v. 41. Mat. 6. v. 13. and 2. at night allow no sleep to your eyes till ye call your selves to an accomt how that day hath been employed, what ye have don in it for God, (what servant dare spend a whole day not minding his Masters work) and whither ye have said or don any thing against his holy commands, and to provoke him to wrath; and think it a lost day in which thou hast made no advance heavenward, and a sad day wherein thou hast gon ont of the way, and stept aside; if the dark night of Death surprize thee while thou art out of the way, where wilt thou lodge to all Eternity? O judge your selves dayly, that ye be not judged of God; 1 Cor. 11. v. 31. have your accompts made, your summons may be to a short day: O let not thy night thoughts and frame provide fewel for carnall lascivious or Satanicall dreams, tempt not Satan to ride on thy fancy while thou art asleep and knowest not how it is set a work, and where away it runneth; especially since

G 3

thou

\* *Vestres legistatores non ignoraverunt male dictis quam malefactis gravius absentes ledi; difficilisque a plerisque contumeliam perferri quam damnum Camer hor. Snc.c.3.*

† *Absentem qui rodit amicum, qui non defendit alio culpante --- hic niger est; hunc in Romane caveo. Horat. lib. 1 Serm. 4 Sat.*

## A WORD TO MOURNERS IN ZION.

thou knowest not but that thou mayest awake in Eternity: Oh what other persons are we while sleeping, then when awake? is not sleep a \* shadow of death, and the fancy then let loose of the conduct of reason and Religion? How much then are we concerned to commit its conduct to him who neither slumbreth nor sleepeth?

25. Take heed and watch thy heart with all diligence, that it cleave not to the world (or any idol in it, any sensuall and perishing object or lust-feeding occasion) with an Adulterious embracement, for if thou thus set up an idol, it will steale away thy heart from God, provoke him to wrath against thee, and may bring on spirituall and temporall judgments: Let not thy father complain of thy unkindness, seek his face dayly, continuing instant in prayer, let not Satan rob thee of that time set apart for privat prayer, or with thy family; & if thou wouldst not unfit thy self for a fellowship with him, keep thy heart loose of the Creature, & in the intervalls of set or occasionall prayer, let some thought of God, or some desire darted up to him be employed for guarding against that earthly mindedness and indisposition that unfitteth thee for a communion with God: who knows (but he who observeth his heart, and what is its frame, and he who hath experienced) what are the soul-enriching advantages of such short ejaculations and Apostrophes to God? by these swift messengers we may keep a constant correspondence with heaven, and carry on a spirituall trade there, and no trade calling or business needs obstruct this spirituall traffique and commerce, such short *parentheses* will make no Considerable Interruption in our wordly business and employment; but if thou suffer thy heart to stay too long here below, it is ready so to fasten on the Creature, and take such deep root in the earth, that it will not be easy for thee to pull it off, or to lift it up when thou doest look to God; but by such spirituall diversions it may be kept in some spiritual frame, that when the Lord either by his providence, or by the inward breathings of his Spirit saith to us, (as to him Psal. 27, v. 8.) seek ye my face, our hearts with him may reply, *thy face Lord will we seek.*

26. Prepare for suffering, and dayly take up thy cross; take a list of it before it be laid on that thou mayest be the fitter to bear it when it comes, and thou canst not flee from it but by the back door of sin, that looketh hell wards: do not thou that has not yet resisted unto blood, say the worst is past, and thus feed thy fancy with hopes of better dayes; but tho thy mountain stood as strong as Jobs once seemed to do, if with him thou would carry sutablely under it, with him Job 3, v. 25. forecast; and with a fear of vigilancy (but not of distrust and dejection) provide against it, *A warned man (we say) is half armed:* ask thy soul then what thou wouldst suffer for Christ, and if thou darst † say *shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword separate me from the Love of Christ, or make me deny him, and his truth? God forbid.* [there are (said a worthy Divine)

none

\* *Stulte quid est somnus gelida nisi mortis imago*, saith the Poet, but yet the difference is great, for when Death hath once opened our eyes either in heaven (as he Psal. 17, v. 15. was confident his would be) or in hell (as his Luk 16, v. 23.) *We shall sleep no more to all eternity, as having no more a mortall body calling for ease by sleep, and setting the causes a work that bring it on.* † Rom, 8, v. 35.



## AND TO THE SECURE

33

none in heaven but *Martyrs*, and doth not our Blessed Lord say the same? *Mat. 16. v. 24, 25.* *Mat. 10. v. 33, 37, 39.* *Mark. 8. v. 38, &c.* If thou be not ready to part with life and all at Christ's call, thou cannot be his disciple: But thou mayst thus offer up thy self to Christ, as Abraham did his Isaac; tho he hold the hand of persecutors, as he did the hand of Abraham, and suffer thee to escape; and if there be a ready mind, ye need not be discouraged through the apprehension of the greatness of the tryall, the cruelty of persecuters, &c. Of thy own weakness; he will proportionat the burden to thy back, and if he lay more on, he will give more strength; and hath he not told thee what to do when thou findest it heavy? And bidden thee cast both it and thy care upon himself, promising that he shal sustain thee. *Psal. 55. v. 22.* *1 Pet. 5. v. 7.* and that he will not suffer that to be tempted above that thou art able, but will with, &c. *1 Cor. 10. v. 13.* O said one, I cannot burn for Christ, but shortly after he was burnt in his shop by an accidentall fire; what canst thou not burn for Christ, but must for a lust? canst thou not for a short while endure burning on earth, but wilt rather dwell with everlasting burnings, and be a prey to these for ever.

27. Put a good construction on providence as knowing and firmly believing *that all the paths of the Lord are mercy and truth to such as keep his Covenant*, *Psal. 25. v. 10.* that he is a father when he smites, as well as when he smiles, and that tho provoked by the miscarriages of his Children, yet smiteth in love, and thus dealeth with them as sons; and never taketh the rod in his hand but if need be, and alwayes for their good *Heb. 12. v. 7, 8.* *1 Pet. 1. v. 6.* hence.

28. Let us hope, and patiently wait for the salvation of God; do not say the dayes are evil, and we will never see it better; let us look over our deservings, and up to the bowells of our kind father who *he cause grief yet will have compassion, according to the multitude of his Mercies.* *Lam. 3. v. 31, 32.* hence *it is good that a man should hope, &c.* *v. 26.* the false Prophets of old prophesied of peace and prosperity, and thou mayest prove a false Prophet in foretelling evil and adversity; the Lord hath a way of sovereignty, unsearchable to us, and in which he often walked towards his people in their deliverances from the saddest adversity; look on Israel in Egypt, in Babylon, &c. And consider what their frame was, whither it called for such a Mercy and deliverance, as they were tristed with, many sleep in the furnace, (and O what an evidence of stupidity must that be) untill the Lord open their eyes by an astonishing deliverance. *Ezek. 16 v. 61, 62, 43.* O then do not limit the Lord either as to a work of mercy or judgment; hence it be not secure but provide for a storm, a more boisterous storm and hotter furnace; yet cast not away your confidence, but live by faith waiting upon him who hideth his face untill he appear for the comfort of his people, standing upon thy watch tower to see what he will say, as knowing the vision is for an appointed time, and that at the end it will speak and not ly; and therfor tho it tarry we should wait for it, becau'e it will surely come, yea tho to our apprehension it may, yet beyond the fit and best time it will not tarry: *Habb. 2. v. 13.* *Heb. 10. v. 37.* *Pla. 102 v. 13*; it ill becometh his Children to be jealous of such a father, it cannot but be acceptable to him as to look up to him, so to wait for, and expect good from him 1. if we make not hast, 2. if with submission, 3. if in humility, and 4. if in a way of obedience and hearkning to his voice: and what evil (I pray) can there be in it, if we look to see him appear for our comfort? *2 Job* could say tho he say I will trust; *Job; 13. v. 15.* can the case be more sad, the provocation greater, and the distress more remediless then it lookt to be then while the Lord by his Prophets called his people to hope and wait for his salvation? *Lam. 3. v. 24, 25, 26.* *Mic. 7. v. 78.* *Hab. 2. v. 1, &c.*

29. Let me intreat that under these humbling dispensations ye would carry humbly; and o let your deportment sute your Condition is to your garments; Is not the Lord to day saying to us what once he said to that people *Exod. 33. v. 5.* *put off thy ornaments &c.* Ah what a provocation must it be in a day of the Lords wrath, and of zions sad distresse to indulge and satisfy a vain airy humour in conforming your selves to the frothy empty prodigalls of the time, whose work is to adorn the body scarce minding they have a soul? What a sad sight then must it be to behold the exiles for Christ walking in *Satans* Livery, and to see their prodigality, levity, vanity engraven on their apparell? And O how Great is the guiltiness of the preachers of the Gospel

Gospel if they have not learned of their Master (Mat. 11. v. 29) to be meek and lowly in heart; and if they be not patterns of humility and Gravity, as in their apparell, so in their whole deportment, abhorring a high look, saucy carriage, and every thing that might look like an indication of pride, and of high and overvaluing thoughts of them selves, as they would have their Ministry successful; seriously considering that PRIDE covetousness profanity in the preacher do most effectually preach up Atheisme and Infidelity in the hearers; especially let novices and young preachers take heed they be not lifted up with pride, and fall into the condemnation of the Devil: 1 Tim. 3. v. 6. Oh what a sad prognostick of wrath is it, that this generation (yea lately and so quickly) in vanity and prodigality (especially as to apparell attendants table and adorning of houses) have arrived at such a height beyond their Ancestors? Tho folly be at the Bottom of every sin, yet not so written in the face of other sins as in this; for in stead of that respect and Credit men seek to reap by their pride, they meet with envy: reproach, disdain.

Time would fail me if I did here insist, therfor in a word summarily. O Be intreated in the Lords name to exercise your selves to have always a Conscience void of offence toward God and toward man, Ab. 24 v. 16, rendering to all their dues, doing wrong to none, and owing no Man any thing but so love one another; and whatsoever ye would that men should do to you, do even so to them: this is the law of God and the law of nature requireth of you, this the prophets taught, and all faithfull Ministers exhort unto, whether ye will hear or forbear: Mat. 7. v. 12. O do not then say, what must I do? And what doth the Lord require of me? Do but reflect on this Comprehensive clear and plain directory, and thou mayest there read and discern thy duty towards Man: and love \* 10 our neighbours (which obligeth us to the Performance of all relative duties towards others) on which that directory is founded, is the fulfilling of the law Rom. 13. v. 10. O then do not lay the blame on thy Ignorance (tho it may be Gross, and thy guiltiness upon that account very great) hath not the Lord shewed thee O man what is good? and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God. Mic. 6. v. 8. thou standest under many relations; hast received many talents, and hast many opportunities for service; and the day of accounts is coming apace, and cannot be far off; O then for the Lords sake; for thy souls sake, for distressed zions sake walk circumspectly, and take heed to your steps, walk suitably to thy profession and principles, suitably to thy vows and engagements, suitably to thy relation place and rank, and suitably to the times to thine and the Churches tryalls and distresses: and be intreated to lay to heart, to repent, and mourn for, 1. thy neglecting and too often omitting of duty, 2. thy remissness deadness and formality in worship, 3. Misspent Sabbaths, 4. Careless and seldom reading the scriptures, 5. the neglect of family worship and duties, 6. the unsuitableness of our Carriage and conversation to the holy Gospel of Christ, 7. our unsensibleness of the dishonour don to God, 8. wour living by sense and not by faith, 9. our impatience murmuring and repining at crosse dispensations, our want of sympathy with suffering believers and not communicating to their necessities; O mourn for, and be more sensible of these grievous provocations if thou wouldst have the Lord to hide thee in this day of his wrath, and himself to be a sanctuary and hiding place for thee; if thou wouldst be among the number of these marked ones whom the Lord will spare when the devouring Angel goeth forth to smite, & that however the times go thou mayest have thy soul for a prey. Now that the Lord would preserve thee from all evil, and enable thee to keep the word of his patience, that thou mayest be kept from the hour of temptation that is coming to try them that dwell on the Earth: (Rev. 3. v. 8. 10.) and that in such a sad hour thou mayest be kept from falling, and after that thou hast (if need be) suffered a while may be presented faultless before the presence of Christs Glory, is the prayer of.

*Your sympathizing friend, companion in tribulation and patient waiting for the Kingdome of God, and your servant in the Gospel of Jesus Christ.*

\* Delusio sola discernit inter filios Dei & filios Diaboli --- Baptizentur omnes, Intrant Ecclesias, &c. non discernuntur filii Dei a filiis Diaboli nisi Charitate: magnum judicium, magna discretio, quicquid vis habe, hoc solum non habetas nihil tibi prodest; hoc habe, & implesti legem August. tracts, 5. in 1. Johan. ad. c. 2. v. 10.

F I N I S.

